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STATISTICS

OF

PROTESTANT MISSIONARY SOCIETIES.

1861.

LONDON:

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WILLIAM NICHOLS, 46, HOXTON SQUARE.

1863.

W.C.

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"BLESSED ARE YE THAT SOW BESIDE ALL WATERS, THAT SEND FORTH THITHER THE FEET OF THE OX AND THE ASS."—ISAIAH XXXII. 20.

"FOR YE SEE YOUR CALLING, BRETHREN, HOW THAT NOT MANY WISE MEN AFTER THE FLESH, NOT MANY MIGHTY, NOT MANY NOBLE, *ARE CALLED*: BUT GOD HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE; AND GOD HATH CHOSEN THE WEAK THINGS OF THE WORLD TO CONFOUND THE THINGS WHICH ARE MIGHTY; AND BASE THINGS OF THE WORLD, AND THINGS WHICH ARE DESPISED, HATH GOD CHOSEN, YEA, AND THINGS WHICH ARE NOT, TO BRING TO NOUGHT THINGS THAT ARE: THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."—1 COR. I. 26-29.

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS."—ZECH. IV. 6.

RECEIVED
JULY 1954
108345A

NOTICE.

1. THE following pages are printed for private circulation among the friends of Christian Missions, in the hope that their obvious deficiencies and inaccuracies may provoke some competent person to compile the Statistics of Protestant Missionary Societies ; and in so doing furnish a less incomplete statement of the results of Missionary labours, so far as these admit of being arranged in tables or measured by figures.

2. The difficulties in the way of obtaining exact returns have already been matter of frequent complaint. "So defective are the Reports of some Societies, and so various are the modes of classifying labourers, adopted by different bodies, that it is not possible to gather from published documents even the exact number of Missionary labourers now employed among the unevangelized. Still more entirely defective and perplexing are returns found to be, when an effort is made to ascertain who among the labourers are ordained Missionaries, who male and who female assistants from Christian lands, and who, in various capacities, native helpers." It would be well if some approach to uniformity in the estimating of labourers and results were adopted by the various Missionary Societies ; and until this is attained, all estimates, however carefully made, will be very unsatisfactory.*

3. As a specimen of random calculations, the following are worthy of note :—"There are now twenty-two Missionary Societies in Great Britain, fourteen in North America, and fifteen on the Continent of

* Dr. Mullens's admirable Statistics of the Indian Missions furnish a model plan the most complete of any yet proposed for adoption.

Europe. These employ, in round numbers, 12,000 Agents, including ordained Missionaries, (probably 2,000,) Teachers, Catechists, &c.; occupy 1,200 Stations, have 335,000 Communicants from heathendom, 252,000 Scholars, and 450 Students training for the Ministry." Another calculation gives 100,000 professing Christianity in New Zealand; 100,000 in Burmah and Pegu; 112,000 in India; 5,000 in Turkey and Persia; 250,000 in Africa; 40,000 American Indians; 250,000 in Polynesia; and 800,000 Negroes in the West Indies. Altogether, including China and Madagascar, about 1,250,000. In the present statistical tables we do not profess to have succeeded to our own satisfaction in "*numbering the people*;" but the results are sufficiently exact to enable the reader to form tolerably correct conclusions as to the progress of the Gospel.

4. The entire income of the various Missionary Societies in 1859 was estimated at under a million sterling; viz,—

British Missionary Societies	£618,833
Continental "	57,544
American "	215,283
	<hr/>
	£891,560
	<hr/>

This is a large sum, considering the present *low standard* of Christian liberality. A converted Brahmin in Calcutta told the late Rev. J. J. Weitbrecht, that "the sums which Hindoos throw away annually on their idol festivals exceed the income of all Bible and Missionary Societies in Great Britain." Considering, however, that for many years past the annual accumulation of wealth in Great Britain has been at the lowest estimate about sixty millions sterling, and that out of these savings the sum of little more than half a million is spared for Christian Missions to the Heathen, we have no reason to *boast of our sacrificial givings* to this cause. Greater faithfulness

in the exercise of our stewardship would no doubt be followed by proportionate spiritual and temporal blessings. God condescends to use us, not because He could not do without our agency, but in order to secure for us the blessedness which accompanies the cheerful giver. "*Not because I desire a gift, but I desire fruit that may abound to your account.*" (Phil. iv. 17.) Who among us can say, "*The zeal of Thine house hath eaten me up?*" (Psalm lxi. 9.) And of whom will it be said by THE MASTER, "*He hath done what he could?*" It is worthy of remark that in no instance has the Missionary movement operated injuriously upon the Home interests of any Christian church. Enterprises abroad have rather stimulated efforts at home. On the other hand, where the obligation to Missionary effort has been neglected, spiritual and numerical declension have followed. "*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*" (Prov. xi. 24.)

5. A word in reference (1st) to the success of the efforts of Christians for the spread of the Gospel among nominal Christians since the commencement of the great revival of the eighteenth century under Wesley and Whitefield; and (2nd) to the results of the labours of Christian Missionaries since the resumption of Mission work in the last decade of the same century. It has been customary to make disparaging comparisons between the triumphs of the apostolic age, and the rapid spread of the Gospel in the following centuries, with the assumed slow progress of Christian truth in more modern times. If, however, we take into account the large addition made to the professing Christian Church from among the semi-heathen population of Great Britain and America in the eighteenth century, we question whether the labours of even inspired Apostles were more blessed in the first century of the Christian era. And looking at the statistics of modern Missions, it would not be

difficult to prove that in no previous period of the history of the Christian Church has so large an amount of success been granted by the great Head of the Church to His servants. In going forth "*to disciple all nations*" they have realized the performance of the promise, "*Lo, I am with you alway, even unto the end of the world.*" (Matt. xxviii. 20.)

W. B. B.

LONDON, *May 18th*, 1863.

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LIST OF

PROTESTANT MISSIONARY SOCIETIES.

A.D.

English.

- 1701. Society for the Propagation of the Gospel in Foreign Parts.
- 1800. Church Missionary Society.
- 1792. Baptist Missionary Society.
- 1816. General Baptist Missionary Society.
- 1795. London Missionary Society.
- 1817. Wesleyan Missionary Society.*
- 1860. Methodist New Connexion Missionary Society.
- 1860. Methodist Free Church Missionary Society.
- 1732. Moravian Missionary Society.
- 1844. Patagonian Missionary Society.
- 1844. English Presbyterian (Free Church).
- 1840. Welsh (Presbyterian and Calvinistic Methodist) Foreign Missionary Society.
- 1850. Chinese Evangelization Society.
- 1843. Naval Missionary Society for Loo Choo Islands.†
- 1850. Chinese Society for furthering the Gospel.
- 1859. Vernacular Education Society for India.

Scotch.

- 1709. Scotch Society for Propagating Christian Knowledge.
- 1824. Church of Scotland.
- 1843. Free Church of Scotland.‡
- 1847. United Presbyterian Synod.‡
- 1842. Reformed Presbyterian Synod.
- 1841. Edinburgh Medical Missionary Society.
- 1835. United Secession Church Foreign Mission.

Irish.

- 1840. Irish Presbyterian.

* The first Missions were commenced in North America in 1769, and in the West Indies in 1785.

† This Mission is now abandoned.

‡ These Societies carry on the Missions formerly established by the Glasgow, (1796,) Glasgow African, (1837,) and Scottish Missionary Societies, (1796.)

A.D.

French.

1822. French Evangelical Society.

German and Swiss.

1816. Basle Missionary Society.

1835. St. Chrischona Missionary Institution.

1828. Rhenish Missionary Society.

1836. Leipzig Missionary Society.

1833. Berlin Missionary Society.

1836. Gossner's Missionary Society.

1850. Berlin Evangelical Union.

1836. North German Missionary Society. (Bremen Union.)

1836. Evangelical Lutheran Missionary Society.

— Jerusalem Union Missionary Society.

— Hermannsburg Missionary Society (under Pastor Harms).

Dutch.

1797. Netherlands Missionary Society.

1857. Helderings Missionary Society.

Norwegian and Swedish.

1842. Norwegian Missionary Society.

1835. Swedish Missionary Society for Lapland.

1846. Swedish Missionary Society at Lund, for China.

Danish.

1714. Royal Danish Missionary College for Greenland.

America.**NORTHERN STATES.**

1810. Board of Foreign Missions.*

1837. Presbyterian Board of Foreign Missions.

1844. Reformed Presbyterian Board of Foreign Missions.

— Associate Presbyterian Board of Foreign Missions.

— Associate Reformed Board of Foreign Missions.

— Reformed Dutch Board of Presbyterian Church.

1837. Evangelical Lutheran Foreign Missionary Society.

1820 and 1835. Episcopal Board of Missions.

1846. Missionary Association.

1819. Methodist Episcopal Church.

1814. Baptist Missionary Union.

1833. Free-Will Baptist Foreign Missionary Society.

1842. Seventh-Day Baptists.

1843. Baptist Free Missionary Society.

1842. Indian Missionary Association (for Indians only).

* The Turkish Missions Aid Society is an English auxiliary, so far as the Oriental Missions of this Society are concerned. The returns of some of the American Societies given in these Statistics are from reports dated several years past, and are, therefore, defective.

A.D.

America.

SOUTHERN STATES.

1845. Southern Methodist Episcopal Church.

1845. Missionary Board of the Southern Baptist Church.

British America.

1844. Presbyterian Church of British North America.

— Nova Scotia Mission to the Mic-Macs.

West Indies.

— Jamaica Baptist Union Missionary Society.

— Jamaica (Church of England) Rio Pongas Missionary Society.*

Kindred Societies.

1. **THE BRITISH AND FOREIGN BIBLE SOCIETY** has printed the Scriptures in whole or in part in 163 languages or dialects. The number of versions is 196; of them 146 are translations never before printed. A large number of Grammars, Dictionaries, Vocabularies, and of elementary and other works, have been the result of Missionary labours. Most of them refer to languages previously uncultivated and unknown. A complete list of them is very desirable.
2. **THE RELIGIOUS TRACT SOCIETY** has largely assisted the various Missionary Societies by grants of its publications to foreign Stations, and by contributing towards the publication of tracts and useful books written or translated by Missionaries in the vernacular dialects of their respective fields of labour.
3. **THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS** (1808) employs about 29 regularly ordained and other Agents, in all 112. **THE BRITISH SOCIETY**, (1841,) for the same object, employs about 16 ordained Ministers. **THE UNITED PRESBYTERIAN SYNOD** (Scotland) has taken up the work of the **SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL** (1843). **THE AMERICAN SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS**, (1823,) and Sundry Societies in Germany, also labour in this department of usefulness.
4. Sundry **MEDICAL MISSIONARY SOCIETIES**, which have sent out and supported pious physicians and surgeons, whose labours have greatly facilitated the progress of the Gospel.

* In British America, the West Indies, and in Australia and all the British colonies, there are Auxiliary Missionary Societies to the great English Societies.

EUROPE.

	Principal Stations.			Ministers.		Lay Agents, Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
	Europ.	Nat.	Cat.						No.	Teachers.	Scholars.
LAPLAND. <i>Swedish Mis. Soc.</i>			1						5		163
GREECE. <i>Church of Eng.</i>	1	1									
<i>Am. B. of For. M.</i>	1	1									
<i>" Episcopal Bd.</i>	1	1									
<i>" Baptist (1855)</i>	2	2	1		2					*	
<i>" & For. Chris. Union.....</i>		1									
	5	6	1	1	2				5		163

* No returns.

N.B.—1. Statistics of Christians and Christian Schools in Turkey, from the bureau of the Ministry of Public Instruction in Turkey:—At Constantinople and in the environs, schools, 144; professors, 472; pupils of both sexes, 16,217. Subjects of instruction: general history, sacred history, philosophy, the Catechism, grammar; mythology, geography, arithmetic, geometry, physics, theology, ethics, caligraphy; of languages, the Greek, French, Turkish, Latin, &c. In Roumelia and the Isles of the Archipelago: schools, 1,692; professors, 1,747; pupils of both sexes, 87,231. Subjects of instruction: the Greek and Bulgarian languages; and, in certain schools, arithmetic, geometry, geography, history, caligraphy, and the French and German languages. In Anatolia, &c.: schools, 726; professors, 903; pupils of both sexes, 34,959. Subjects of instruction: the Gospel and the Psalms; of languages, the Arabic, Turkish, Chaldaic, Syriac, Greek, and Armenian; history, geography, music, and manual labour. Total: schools, 1,562; professors, 3,122; pupils, (both sexes included,) 138,387. In Constantinople itself, and in the suburbs, there are counted 127 schools; of which 77 are Greek, with 6,477 pupils; 37 Armenian, 6,528 pupils; 5 Protestant, 82 pupils; and 8 Catholic, 509 pupils. The Greek schools are divided into two categories, 45 inferior or "allelodidactic," so termed from the system of mutual instruction adopted in them, and 25 Hellenic schools or gymnasia, in which the principal subject of instruction is the Greek language. As to the Christian population, Turkey in Europe numbers, according to the "*Etoile d'Orient*," 11,370,000 orthodox persons, and 330,000 Protestants; and Asiatic Turkey, 2,360,000 Armenians, and 990,000 Catholics.—*News of the Churches.*

2. The Mission schools appear in the following Table (p. 15).

REMARKS ON MISSIONS TO THE GREEK AND OTHER ORIENTAL CHRISTIANS.

1. In 1815 the Church of England Missionary Society first directed its attention to the East: a Mission and Press were established in Malta, and Missionaries settled in Egypt, Greece, Armenia, Palestine, and Abyssinia. The American Board of Foreign Missions commenced their successful enterprise in 1819, and were followed by the Board of Missions of the American Protestant Episcopal Church, which has since retired from this field of labour.

2. The Missions in Greece, Turkey, and Persia are mainly addressed to the nominal Christian Churches of these lands. The following remarks, abridged from the "Journal of a Deputation to the East, by the Committee of the Malta Protestant College in 1849," (vol. ii. pp. 805-8,) are highly interesting, and no less instructive.

"A revival of pure spiritual religion in the decayed Oriental Christian Churches was attempted a few years since on the plan of first addressing the priesthood, in the hope of convincing them of their errors and leading them to embrace saving views of Divine truth. This method is asserted by the High Church party to be the only one consistent with Church order; while the instruction of the people in the truths of the Gospel, without the consent of an ignorant and unsound priesthood, has been pronounced highly schismatic. These two plans have had a most full and fair trial in the East, under the direction of American Missionaries. The Rev. Mr. Southgate was sent to Constantinople about fifteen years since by the Board of Missions of the American Protestant Episcopal Church, in the hope of awakening the hierarchy and priesthood of the Oriental Churches to the errors of doctrine and discipline into which they have lapsed, and of conveying, through their instrumentality, a saving knowledge of the Gospel to the people. The reverend gentleman most zealously laboured in this Mission, openly condemning as schismatics his American brother Missionaries who, regardless of the opposition of the priests, were pursuing the plan of instructing the people. After some time, the reverend gentleman was raised to the dignity of a bishop, in which character he hoped, perhaps, to obtain an influence more favourable to the success of his Mission. The unsuccessful results of this experiment have been fully admitted by the American Episcopal Board of Missions, as is shown in the following extracts from the proceedings of their Annual Meeting in October, 1852, in which they also decided upon renewing their Mission to the East on a different plan:—

"Your Committee scarcely deem it necessary to recall to your minds the reasons on which, previous to the trial, this opinion was based. The experience of the Church has proved that a reformation cannot be effectual whilst confined to the clergy: that of the two classes the laity are the most easily affected, and must be the instruments of moving the clergy; and that ecclesiastics, as a body, very slowly acquiesce in a movement to which self-interest and cherished prejudices are so much opposed. Since the trial, your Committee see no results of the experiment which ought to induce the Foreign Committee to change their opinion. After a Mission chapel had been opened and consecrated by the Missionary bishop, which chapel was "not intended for the Easterns generally," it was found that such a private exhibition of our Church, and such a limited proclamation of the Gospel, could

produce little effect on the Oriental Churches, and, consequently, the chapel was closed three years before the Mission was abandoned. Official and private intercourse with the Heads of the Oriental Churches produced no practical influence (so far as is known) in leading to the desired reformation. With the exceptions of the translations mentioned before, your Committee are not aware of any other results having been accomplished, than an imperfect knowledge of the existence of our Protestant Episcopal Church, and an erroneous impression that we are on terms of communion with the "decayed Churches of the East,""

"The other division of the American Missionaries, being equally repulsed by the priesthood, turned to the people, following in that respect the example of our blessed Lord. These excellent Missionaries laboured accordingly for the diffusion among the people of the pure light of the Gospel, by means of the translation and free circulation of the Word of God and of other religious books, by the establishment of schools and colleges, and by preaching to the people whenever there was a favourable opening. After some years' patient perseverance in the use of these means, their labours have been owned of the Lord and largely blessed in the conversion of thousands of souls and the establishment of a large number of reformed congregations in various parts of the East.

"The foregoing account of the fair trial of these two plans of conducting Missionary work establishes two important facts. First, the complete state of decay of the ancient Oriental Churches, and the hopelessness of any effort for their recovery through the agency of their present ecclesiastical rulers. The second fact fully established is, that God will not bless any other method of propagating His everlasting Gospel than is in strict accordance with the Saviour's parting command to His disciples, that '*repentance and remission of sins should be preached in His name.*'" It is obviously, therefore, not schismatic, but the imperative duty of all enlightened and zealous Christians, both clergy and laity, to assist in rescuing the members of those apostate Churches from their awful heresies. To pretend that we should be fettered, under such circumstances, by arbitrary rules of Church discipline, that we should limit ourselves to the instruction of the clergy, and not interfere with the people without their consent, is a monstrous and untenable proposition; it is setting a higher value upon ecclesiastical forms and regulations, all very useful in their proper place, than upon the vital and eternal interests of perishing sinners."

3. It is worthy of remark, as illustrating the progress of revival among the Oriental Christians, that since 1856, about 1,100 churches have been built or restored in the Turkish empire! The late insurrection (1861-2) in Syria has been severely felt by the Protestant Churches established by the American Missionaries; and the Christian world has to regret, that while for political reasons the French and Russians support and protect the Popish, and Greek, and other semi-idolatrous communities, Protestantism, which encourages no traitorous alliances with foreign powers, and which brings with it no political influence, obtains but slight countenance from the Protestant Governments of Europe.

* Luke xxiv. 47.

TURKEY AND PERSIA.

	Principal Stations.	Ministers.			Lay Agents, Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.				No.	Teachers.	Scholars.
1. TURKEY IN EUROPE.										
<i>Amer. Meth. Epis.</i>	3	3			4					
<i>Church of Eng.</i>	1	2			2					
<i>Am. B. of For. M.</i>										
See ASIA MINOR.										
2. ASIA MINOR.										
<i>Church Misa. Soc.</i>	1	2			3		10			
<i>Am. B. of For. M.</i>	34	27	4	39	10		544	25	26	754
3. CENTRAL TURKEY.										
<i>Am. B. of For. M.</i>	27	9	3	9	26	2900	722	36	23	1476
4. EAST TURKEY (Assyria, &c.)										
<i>Am. B. of For. M.</i>	43	12	3	17	24	1200	280	48	11	1141
5. NESTORIANS (in Kurdistan and Persia.)										
<i>Am. B. of For. M.</i>	33	11	41	1			400*	48	28	1045
6. SYRIA.										
<i>Am. B. of For. M.</i>	18	11	5				95†		24	1020
7. PALESTINE.										
<i>Church Miss. Soc.</i>	3	4			5		56	3		99
	163	81	57	66	74		2107	160	112	5535

* No returns. 23 Native Churches have been raised up.
† The Protestant villages and Churches have been scattered in the late insurrection.

N.B.—The American Associated Reformed Presbyterians have 2 European Ministers; and the American Seventh-day Baptists, 1 European Minister in Turkey.



REMARKS ON MISSIONS IN INDIA AND CEYLON.

1. "INDIA is the noblest trust ever committed to a Christian nation." A population of 200,000,000, consisting of 21 distinct peoples, speaking 51 languages and dialects, providentially placed under our Government, claims at our hands the word of life.

2. The success of Christian Missions in India is not to be estimated by the number of hearers, converts, or scholars under tuition; nor by the number of Bibles, portions of the Bible, tracts, &c., in circulation; but by the movement in Heathenism itself against the absurdities of the old idolatry. "The Missionary is truly the regenerator of India. Though as yet his labours show little apparent fruit, believe not that they are lost: the land is being leavened, and Hinduism is everywhere being undermined." (Gubbins' "Mutinies in Oudh," p. 80.) Attempts are being made by the Society called the *Brahma Samaj and Vedantists*, to explain away the absurdities of the old polytheism, and to approach as near as possible to pure theism. Another extreme party declare war against Hinduism, as being the "multiform system of sin, superstition, and error." The question of introducing ladies into society is now agitated. The PARSEES (Bombay) are endeavouring to emancipate themselves from the obligation of a filthy mode of purification called *Nurang*—from the necessity of repeating a multitude of prayers—from early betrothals and marriages, and the extravagant cost of weddings and funerals. They are also advocating the education of women, and their admission into general society. These movements among the Hindus and Parsees have been accompanied by sharp controversies, and by the formation of parties which carry on, in periodicals and by tracts, the discussion of the points in question.

3. The influence of the MISSION SCHOOLS is already perceptible: about twenty of them are affiliated to the universities. Many of the young men, "though not nominally Christians, know what Christianity is, and cherish a respect for it and its teachers; and upon those who are its open and avowed enemies, they act as a considerable check and drag." (Dr. Duff's "India and Indian Missions.") In the GOVERNMENT SCHOOLS, where "religion and science, faith and philosophy, are systematically separated," the result is, that the youths "emancipated from the hereditary bondage of a thousand errors and superstitions embark on the wide ocean of wildest speculation, and become anti-Christian and even atheistic." (Dr. Duff.) We may add the testimony of Mr. R. Gubbins (in the "Mutinies in Oudh"): "Too frequently the Hindu scholar leaves the Government school an infidel. This class of native youth is remarkable generally for conceit, disloyalty, and irreligion."

4. To use the words of the late Lieut.-General Thomason, quoted by Mr. Macleod Wylie, in his "Bengal as a Field for Missions," we may say, "Looking to the way in which Providence would ordinarily work such changes, I think we may expect a *gradual preparation* for any *great national change*: and then a rapid developement whenever the change has decidedly commenced." Two refutations of Hindu philosophy have just been published by learned native gentlemen. They are regarded by the "Friend of India" as marking the commencement of the apologetic epoch of the Indian Church. "Half a century ago the natives of Bengal thought of their foreign rulers as the people of the Greek Empire in the fourth century thought

of the Goths. They acknowledged their superiority in courage and physical power, but despised them, as destitute of learning or religion. Now a large part of the intelligent natives look up to the science of the Mlecchha as alone and incontrovertibly correct, and to his religion as at least deserving consideration and respect. Though not prepared to embrace it, they acknowledge that they have been benefited by it. It has led them on to freedom of thought, a sense of moral obligation, a trust in the Divine goodness, to which they were before strangers. At least, then, they say, let it have fair play. 'To speak abusively of Christianity,' said a recent writer in the 'Hindustáni Samákhár,' 'is ungentlemanly.' That is something gained. 'To read the Bible,' said a Saiva the other day at a meeting in Jafnapatam, 'is a duty; if it be true, that we may accept it; and if it be false, that we may know how to guard ourselves and our children against it.' What Christian will not rejoice over such an issue as this? Very remarkable also is the testimony of the best native paper in India, one published in Marathi. The writer confesses the Missionary movement is making steady progress. "With our converted countrymen, we are anxiously expecting the advent of God's day, when the hearts of many millions among us will be stirred (we may not say with Christians' spirit) by a strong, sincere, religious agitation. Anything is preferable to this utter and senseless sticking to the old ways of the present."

5. The first Indian Protestant Mission was commenced in 1705 by two Danish Missionaries, who, with their successors, were mainly supported from 1710 by the English Society for Propagating the Gospel. In 1793 the Baptist Mission was established, the precursor of the various Societies now in this important field. It is satisfactory to know, that during the mutiny of 1857-8 the native Christian converts endured persecution, spoliation, and in some cases death, rather than forsake Christianity; and many displayed the utmost loyalty towards a Government which from policy had neglected and despised them.

6. What Hinduism is admitted to be morally by all intelligent persons, is fitly expressed in Dr. Hoole's "Personal Narrative:"—"As they have no notion of the infinite demerit of sin, and of eternal punishment, as its just consequence, it is no wonder they imagine its penalty may be easily avoided. The doctrine of fate, as held by them, has a tendency to blunt their natural sense of accountableness, and prevents them from entertaining any influential apprehension of right and wrong: perhaps the notion that they are ruled by fate, is one cause why they evince so little shame or emotion of any kind, when detected in the perpetration of falsehood or fraud; and may, in part, account for their patient endurance of privation and suffering, whether arising from necessity or religious choice. With such views, and with the vile examples of the gods before them, in their mythological histories and songs, it is no wonder that the 'too superstitious' Hindus are an immoral people, notwithstanding the beautiful precepts scattered in their books; and that appalling cruelties and vices are practised under the sanction of a religion, framed under the influence, and calculated to gratify the most corrupt propensities, of the human heart. It may not be denied that morality, kindness, natural affection, and hospitality, in some measure, exist amongst the Hindus; but it may be safely averred that none of these are owing to their religion,—a system which would influence the mind to close its vision against that 'light which lighteth every man that cometh into the world,' and which is favourable to truth and goodness, Divine or human, only so far as such partial regard or acknowledgment may appear necessary to strengthen some parts of its system, and more effectually detain the minds of men in spiritual slavery and the trammels of superstition." (*Personal Narrative*, pp. 408-410.)

7. The confidence of true Christians as to the results of Missions in India is exhibited in the following quotation from the Rev. William Arthur's "Mission to the Mysore:"—"Do you seriously believe that India will be converted to Christianity?" is a very natural question. If put by a man of the world, I should reply to it by asking, Do you seriously believe that a people so rational and inquiring as the Hindus will for ever worship stocks, cows, birds, monkeys, and snakes? Do you seriously believe that they can long continue to do so after the light of Christianity has reached them? But if that question come from a Christian, I reply, Yes; and, Do you seriously doubt that the power which converted your soul is unequal to the conversion of the Hindus? I do seriously and joyfully believe that the rapid conquest gained over India by British arms, is the preparation and will prove the type of the conquest to be gained over it by the glorious Gospel. 'If,' said the venerable Bishop of Calcutta, preaching before the Church Missionary Society, 'the succeeding ten years should be blessed at the same ratio as the last ten, half a million of souls would be brought under Christian instruction in India alone, and at the end of a period equal to the length of the Society's past labours (say forty years) the whole population of British Hindustan would be the Lord's.' Nor can this chapter be more impressively closed than in the sage and moving words of that same apostolic discourse:—"And yet we are inert. The immense number of families enriched by India are asleep. The spiritual church shrinks back. Selfishness lays its icy hand on the warm seat of life. The mother starts at the thought of parting with her beloved son. The kindred interpose between Christ and the testimony of His blood before the nations. Our universities and colleges refuse the flower of their students.....An outburst of inquiry is beginning. India is in a state of transition from a prostrate, timid, slavish apathy, to thought, activity, and enterprise.....God is at work. I firmly believe that, from the first promulgation of the Gospel, a crisis of such importance as the present, for the salvation of such a population as India, has not occurred. Occupy it then. Not a moment is to be lost. Eternity presses on. Souls are perishing.'" (*Mission to the Mysore*, pp. 524-526.)

8. The leanings of the Indian Government towards the patronage of Popery and Mohammedanism require watching. Dr. Duff's remarks, in his "Indian Rebellion," 1858, are worthy of consideration:—"There is another aspect in which I have often been struck with the parallelism between Popery and Mohammedanism; and that is, the fascinating spell which each appears to exercise over the souls of numbers who are not the votaries of either. Each seems to carry a cup of sorceries, wherewith to entice, subdue, and intoxicate the worldlings of all creeds and nations. Our Indian rulers and their subordinates have hitherto, for the most part, acted towards Mohammedans as if under some secret bewitching influence from their system. And have not British rulers at home acted a like part towards Romanists, as if under the fascination of some spell emanating from their system? Both are virulently anti-Christian systems; and yet professedly Christian men have succumbed to both, as to some mysterious powers of enchantment. Repeatedly, and through various channels, I have endeavoured to draw attention to the fact, that of late years the Government patronage of Popery in India has been stealthily on the increase." (*The Indian Rebellion*, p. 379.) Some of our Indian and Colonial officials seem to act up to the notion which the infidel Gibbon attributes with some justice to the Procurators of imperial Rome, who deemed every religion "equally true, equally useful, and equally false."

REMARKS ON MISSIONS IN BRITISH BURMAH, SIAM, &c.

(For Table, see page 37.)

1. "THE idea suggested by the New Testament, of a Mission to the Heathen, has been in a remarkable degree realized by the American Mission to Burmah. Commenced in faith; unaided by wealth or worldly power; achieving its choicest victories, as well among the speculative Burmans as the unsophisticated Karens, by the simple preaching of the Gospel, and that mainly by native evangelists; blessed in its progress by a succession of faithful believers, who patiently fulfilled their course, not counting their lives dear unto them; exerting a wide influence through the whole Christian Church by the example and the memory of its labours and its success; this Mission has special claims to the sympathies and the love of the whole household of faith." (*The Gospel in Burmah*, pp. 1, 2.)

2. While the Mission of the Baptist Union has stations among the Burmans, Peguans, and Siamese, its chief successes have been among the KARENS, a primitive people who chiefly inhabit villages in the jungles and mountains, and, notwithstanding all the power and oppression of the Burmans, have for the most part maintained their independence, and live apart as a separate people. "Their traditions embody remembrances of the creation, the deluge, and the promise of a deliverer. They speak of God in His sovereignty, unity, and eternity, His perfection and holiness. They include a large portion of the moral law, and they minutely specify white messengers from the sea, and God's own book, as the means of their recovery, enlightenment, and salvation. Of these traditions some are given by Dr. Mason in the 'Karen Apostle.' They appear to be unexampled in the records of Heathen nations, in these modern times." (*Ibid.*, pp. 7, 8.)

3. Dr. Judson first commenced the Mission at Rangoon in 1813. He and his colleague were exposed to great dangers and hardships in the course of the two wars between the Burmans and Great Britain, which ended in the annexation of the province on the sea-coast to the territories of the latter power. The Karen Mission was commenced by Dr. Mason in 1853. The loss of life has been greater than in any other Mission field, except West Africa, about forty-one labourers having passed away in less than forty years; but no modern Mission has been more successful. The entire Scriptures have been translated into the Burmese and Karen languages.

NORTH INDIA (1).

	Principal Stations.			Ministers.		Lay Agents. Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
	Europ.	Nat.	Cat.						No.	Teachers.	Scholars.
I. NORTH INDIA, including the Punjab. (CALCUTTA, &c.)											
<i>Welsh Mis. Society</i>	2	4	11					180			700
<i>Soc. Prop. Gospel</i>	10	22			86	33		1291	25		1107
<i>Bapt. Mis. Society</i>	27	37	37	71		66	6150	1984	50	53	2092
<i>Lond. Mis. "</i>	5	19	3	†		7		145	35		2239
<i>Church Mis. "</i>	28	57	5		465			1042	167		10157
<i>Wesleyan Mis. "</i>	2	3									
<i>General Baptist *</i>	10	8	17		2			354			582
<i>Church of Scot. *</i>	3	4						2			722
<i>Free Church "</i>	12	9	3	9	7			93		18	4235
<i>Ame. Presb. Bd.</i>	17	23	3		23			259	14	48	3470
<i>A. Free Will Bap. †</i>	2	4	4					75	2		
<i>Amer. Meth. Epis.</i>	10	12	6		22		656	136	18	21	457
<i>Gossners Miss. Soc.</i> (1855) ‡						18 ministers and others			9		390
	128	202	97	80	621			5561	320	140	26151

* No full statistics of Schools.

† Returns defective.

‡ No available reports.

WESTERN INDIA (2).

	Principal Stations.			Ministers.	Lay Agents.	Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
	Europ.	Nat.	Cat.						No.	Teachers.	Scholars.
II. WESTERN INDIA											
(BOMBAY, &c.)											
<i>Church Mis. Soc.</i>	6	15	4		56			126	23		1349
<i>Wesleyan „</i>	1	1									
<i>(to the Army)</i>	1	2						4			382
<i>Church of Scotld.*</i>	4	6	2	3	9			137	10		2176
<i>Free Church „</i>	6	6	1					200†			
<i>Irish Presb. „</i>	9	10	5		58			564	33		
<i>Am. B. of For. M.*</i>	2	3							1		
<i>United Presb. Ch.*</i>	1	2									
<i>Soc. Prop. Gospel*</i>	30	45	12	7	123			1031	57	10	3907

* Deficient statistics.

† Reported as baptized.



SOUTHERN INDIA (3).

	Principal Stations.			Ministers.			Lay Agents.	Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
	Europ.	Nat.	Cat.	No.	Teachers.	Scholars.							
III. SOUTH INDIA.													
(MADRAS, &c.)													
<i>Society Prop. Gospel</i>	23	29				347				4014	73		6385
<i>Church Mis. Soc.</i>	29	35	25			810				6394	472		11779
<i>London Mis. "</i>	17	28	15			400	23			1736	282		10150
<i>Wesleyan "</i>	15	25	9	12	6	22		4000		454	53	100	2793
<i>Church of Scot. "</i>	2	1	2		2			150		80		12	100
<i>Free Church "</i>	8	6	6	18						97			2724
<i>Basle Mis. "</i>	15	44			75 & agents.			5200		1361			2970
<i>Luth. (Leipzig) "</i>	9	8	2	59	48					3968	42	59	1047
<i>Am. B. of F. Mis.</i>	22	16	7	90	37			6400		1109		94	1700
<i>Am. Bap. Mis. Un.,</i> 1857	1	3	2							12	2		40
<i>Am. Ref. Dutch Bd.</i>	6	6		12				440		152			351
<i>Bap. Mis. Society</i>	2	2		2			2	230		105			*
N.B.													
1. <i>Amer. Ass. Pres.</i>				3 in India.									
2. <i>Welsh Calvinist</i>				4 in India.									
3. <i>Am. Evan. Luth.</i>				5	2					86			355
	143	215	70	268	1650					19568	924	265	40394

* No returns.

RESULTS OF MISSIONARY LABOUR IN SOUTHERN INDIA AND CEYLON:—
These were stated at a meeting of thirty-two Missionaries held at Ootacamund in 1858.

"1. More than 100,000 persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

"2. More than 65,000 who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

"3. More than 15,000 who have been received as communicants, in the belief that they are sincere and faithful disciples of Christ.

"4. More than 500 natives, *exclusive of schoolmasters*, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their works.

"5. More than 41,000 boys in the Mission schools, learning to read and understand the holy Scriptures, which are able to make them wise unto salvation.

"6. More than 11,000 girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned."



INDIAN STATISTICS.

(Summary No. 1.)

	Principal Stations.	Ministers.			Lay Agents.	Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.					No.	Teachers.	Scholars.
<i>North India...</i>	128	202	97	80	621			5561	320		26151
<i>Western do. ...</i>	30	45	12	7	123			1031	57		3907
<i>Southern do...</i>	143	215	70	268	1650			19568	265		40394
	301	462	179	355	2394			26160	642		70452

NOTE 1.—These results may be compared with the Statistics in the following tables, Nos. 2 and 3, (taken from Montgomery Martin's "Progress and Present State of British India," 1862,) compiled by the Rev. Dr. Mullens, which exhibit a very correct estimate of the success of Missionary labours in India. There are three Bishops of the English Church in India.

NOTE 2.—In reference to Education, we may quote an interesting notice of Missionary and Government Education in India from "The Friend of India:"—"The following figures show at a glance how many children are educated by the State at a cost of £250,000, and how many by Missions, at a cost to the State of £16,500. There are in all 30,000,000 of children in India who should be at school. Of these, Missionaries educate 100,000, and the State only 127,513. These are the details:—*For Missionaries:* The Church Missionary Society sustains no less than 781 Schools, taught by 12 European and 846 Native Teachers, and containing about 27,000 children. The London Missionary Society has 319 Schools, with 589 Native Teachers, containing about 15,000 children. The Wesleyan Society sustains 53 Schools and 100 Teachers, having an attendance of about 3,000. The Free Church of Scotland numbers in its Schools 9,132, and the Baptist Mission, 2,500; and if to all these are added Schools connected with the Propagation Society, the Church of Scotland, the United Presbyterian Mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. *For the State:* In Bengal the number of Colleges and Schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 Colleges and Schools, and the average daily attendance is 8,593. In Bombay, including Sindh, there are 610 Colleges and Schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 Colleges and Schools, and the average daily attendance is 8,301; and in the north-west provinces, 2,944 Schools and Colleges, with an average daily attendance of 68,689; making a total of 4,131 Schools and Colleges, with an average daily attendance of 125,268. Then including Agra and some others, we have a grand total of 4,158 Schools and Colleges, and 127,513 scholars. These figures are unanswerable. Let us have free trade in Education: let Missionary Schools have grants from the State in proportion to their numbers and standing."

INDIAN STATISTICS.

(Summary No. 2.)

STATISTICS OF CHRISTIAN MISSIONS IN CONNEXION WITH THE PRINCIPAL PROTESTANT SOCIETIES LABOURING IN INDIA.

Missions, Stations, Schools, Communicants, Church Services, &c.	Society for the Propagation of the Gospel.		Church Missionary Society.		London Missionary Society.		Wes- leyan Mis- sionary Society.		Baptist Missionary Society.		General Baptist Mis- sionary Society.		Non- vian Mis- sionary Society.		Free Church of Scotland Mission.		Bible Mis- sionary Society.		American Board of Christian Missions.		Edu- cated Church of Scot- land.		Amer- ican Presby- terian Baptist.		Total.
	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	North India.	South India.	
European Missionaries ..	14	19	62	40	16	19	28	25	37	2	9	3	7	9	51	16	10	6	27	10	419				
Ordained Natives	8	12	5	25	4	3	15	9	37	..	12	..	4	3	2	7	4	2	..	..	154		
Native Catechists	73	347	37	70	7	96	563	12	71	2	8	..	8	23	9	40	59	55	16	7	1593				
Including Teachers.																									
Missionary Stations	12	23	28	29	6	5	17	15	27	2	4	1	9	8	6	14	16	9	5	9	4	249			
Native Churches	6	..	39	464	6	7	23	45	49	1	5	..	3	3	5	24	30	22	..	8	4	744			
Communicants	1154	3,597	1041	6,394	126	145	1,726	494	1984	105	354	..	48	96	182	1361	1183	576	..	151	39	30,766			
Native Christians	3385	16,298	7705	40,132	626	1147	13,163	4015	6157	235	950	..	56	90	370	2880	6670	1700	..	407	139	106,015			
Vernacular Day-schools ..	..	73	92	229	20	25	214	53	50	6	6	1	8	9	14	48	84	10	1	17	14	968		
containing Boys .....	..	..	6038	7,512	599	1059	7,761	2517	2022	..	126	6	542	360	927	1265	1202	250	720	706	460	34,803	
Boarding-schools .....	..	21	10	14	..	..	9	..	..	..	2	..	..	..	..	5	1	1	..	3	2	68
containing Christian Boys .....	..	..	434	584	..	..	219	..	..	..	70	..	..	..	..	148	40	10	..	48	60	1613
Superior English Schools instructing Boys and Young Men	2	5	1	3	5	..	2	..	1	4	9	3	6	1	10	..	52		
Day-schools for Girls ..	..	..	695	562	394	954	988	..	520	..	55	..	2543	1531	1158	551	..	..	306	963	..	11,270
containing Scholars .....	..	..	28	201	14	8	56	16	3	..	1	..	14	10	13	5	..	..	..	2	..	369
Girls' Boarding-schools ..	..	..	763	5,297	208	263	1,728	320	50	..	21	..	486	756	640	131	301	..	..	63	2	9029
containing Christian Girls .....	..	..	9	23	1	..	12	1	1	..	2	..	1	1	2	4	1	..	..	3	4	65
English Services .....	..	..	436	624	50	..	540	60	30	..	92	..	43	60	109	214	54	..	..	62	44	2406
	..	..	..	..	..	5	2	15	10	2	2	..	2	3	6	6	..	..	..	6	1	60

* Not included in the general total of this Table. (For Dr. Mullens's complete Statistics of India and Ceylon, see page 31.)



INDIAN STATISTICS.

(Summary No. 3.)

THE following comparative table summarizes the results of the census of Missions in 1852 and 1862 taken by Dr. Mullens. Steady growth, except, strange to say, in education, is in every case apparent. It is remarkable, as an evidence of the approach to a self-supporting, and consequently self-diffusing, character, that native Christians themselves subscribed about £18,000 in the last three years for Missionary purposes.

	India and Ceylon in 1852.	India and Ceylon 1862.	India, Ceylon, and Burmah 1862.
Societies	22	31	31
Stations	313	371	386
Out-stations	unknown.	1,925	2,307
Foreign Missionaries	395	519	541
Native ditto	48	140	188
Native Catechists	698	1,865	1,776
Native Churches	331	1,190	1,542
Communicants	18,410	81,249	49,688
Native Christians	112,491	153,816	218,182
Vernacular Day-schools	1,347	1,562	1,811
Scholars	47,504	44,612	48,390
Boys' Boarding-schools	93	101	108
Christian Boys	2,414	2,720	3,158
Anglo-Vernacular Schools	126	185	193
Scholars	14,562	23,377	23,963
Girls' Day-schools	347	371	373
Girls	11,519	15,899	16,862
Girls' Boarding-schools	102	114	117
Christian Girls	2,779	4,098	4,201
Translations of the Bible	Ten languages.	Twelve.	Fourteen.
Ditto New Testament	Five others.	Three others.	Five others.
Separate Books .....	...	...	Twenty books in seven others.
Scriptures circulated in ten years	unknown.	...	1,634,940
Christian Tracts, Books, &c. ...	unknown.	...	8,604,033
Mission Presses	25	...	25
Expenditure last year	£190,000	285,000	294,300
Local Contributions ditto	£33,500	45,825	46,600
Native Contributions last three years .....	...	£18,000	About £18,000

Government expenditure in education in 1860-61, £298,004. Dr. Mullens's Statistics are, no doubt, the most correct of any which have yet appeared.

CEYLON. THIBET.

	Principal Stations.			Ministers.			Lay Agents. Churches, Chapels, &c.	Hearers.	Members.	Day Schools.			
	Europ.	Nat.	Cat.	No.	Teachers.	Scholars.							
CEYLON.													
<i>Am. B. of For. M.</i>	8	9	4	22				921	453	37	50	1488	
<i>Church Miss. Soc.</i>	8	12	2	35				4753	492	120		4450	
<i>Wesleyan Mis. „</i>	22	10	25	1	32			6500	2188	100	145	4284	
<i>Soc. Pro. Gospel...</i>	19	6	13	17				3363	262	64		2802	
<i>Bap. Mis. Society.</i>	2	2	3	11				1920	437	22	20	770	
THIBET.													
<i>Moravian Mis. „</i>	1	3								2		34	
	62	42	47	86	32				3832	345	215	13828	

REMARKS.—1. In CEYLON, the best possible proof of the success of Missionaries is afforded by the opposition which their labours encounter. A Buddhist Missionary Society has been formed by the Priests; agents are sent to explain and defend Buddhism against the teachings of the Christian Missionaries, and periodical and other writings are diligently circulated, attacking the Christian Scriptures, towards the support of which the richer natives give liberally.

2. In THIBET the Missionaries are preparing Grammars, Dictionaries, and translations, and are thus facilitating the future progress of the Gospel.

3. There is a Bishop of the English Church in Ceylon.

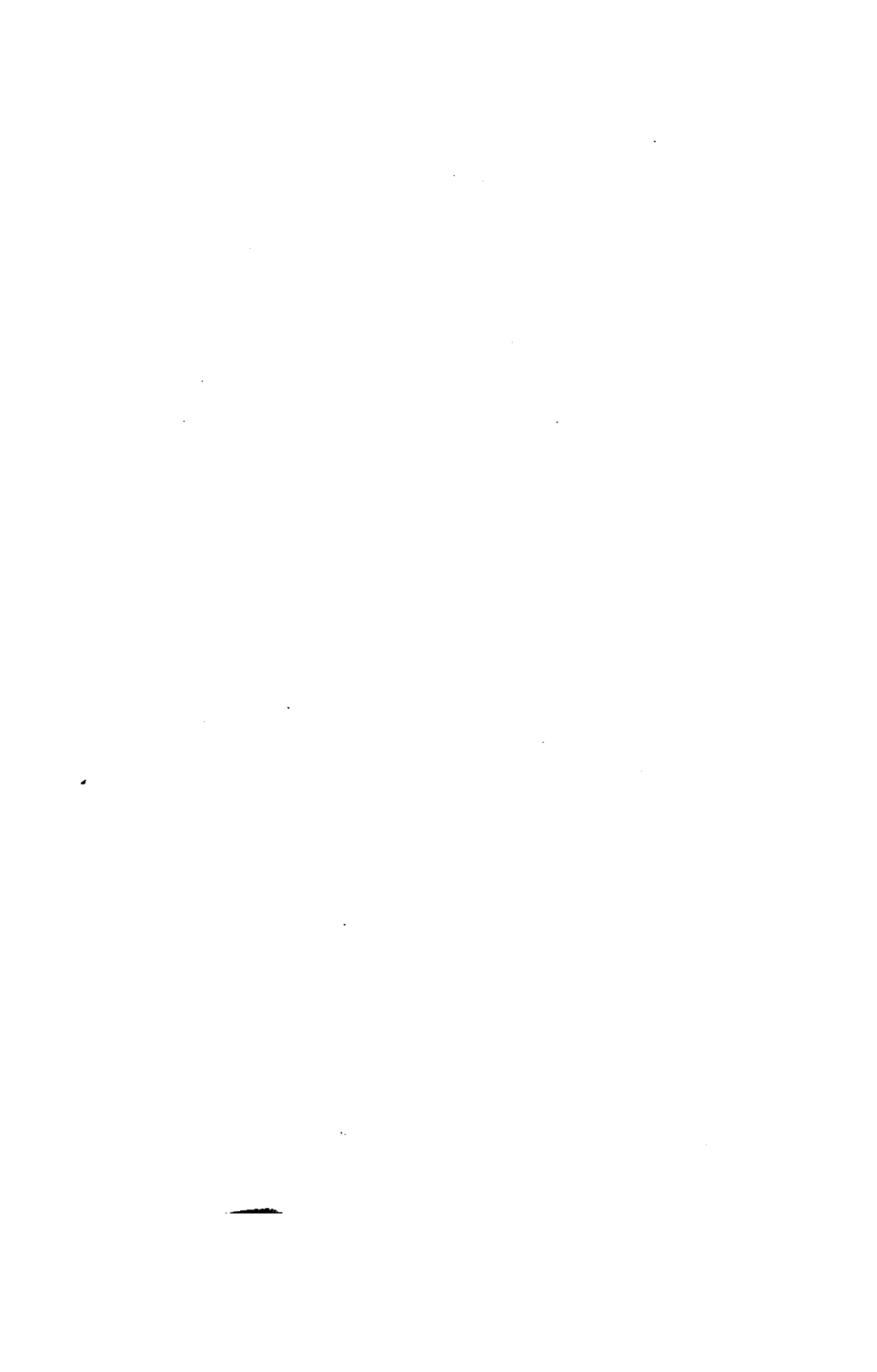


INDIAN ARCHIPELAGO, &c.

	Principal Stations.	Ministers.			Lay Agents, Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.				No.	Teachers.	Scholars.
SUMATRA.										
<i>Neth. Mis. Soc.</i>	1	1								
BORNEO.										
<i>Rhenish Mis. So.</i>	8	4					40			
<i>So. Prop. Gospel.</i>	3	3				190	69			
JAVA.										
<i>Gossners Mis. So.</i>										
(1856.)	2	3								
<i>Netherlands Do.</i>										
(1856.)	4	4					853			436
<i>Rhenish. Mis. Soc.</i>		4								
AMBOINA, TIMOR, CELEBES, &c.										
<i>Netherlands Mis. Society</i> (1856.)	12	14				46000	812			6000
JAPAN.										
<i>Amer. Ref. Dutch Board</i>	2	3			1					
" <i>Pres. Brd.</i>	1	1								
" <i>Bapt. Free</i>										
<i>Mis. Society</i>	1	1							3	
" <i>Epis. do.</i>	1	3								
	35	41			1		1774		3	6436

REMARKS.—1. All the returns are very imperfect, and fall far short of the actual results of the Missions in Borneo, Java, and the Spice Islands. The absence of information is much to be regretted, as we have reason to believe that these Missions are among the most interesting and successful of modern times. In 1833 two Missionaries from the American Board were murdered in Sumatra by the Battas. Other Missionaries of the same Society were compelled in 1847 to withdraw from this field by the jealousy of the Dutch Government.

2. There is an English Missionary Bishop and Clergy in the British Settlement at Labuan, in Borneo. Their principal sphere is in the territories of the Rajah of Sarawak (Borneo).



BRITISH BURMAH, SIAM, &c.

	Principal Stations	Ministers.			Lay Agents, Churches, Chapels, &c.	Converts.	Members.	Day Schools.		
		Europ.	Nat.	Cat.				No.	Teachers.	Scholars.
TENASSERIM.										
<i>Amer. Bap. Union.</i>	3	4	14	39		7980	1998	26		914
<i>Soc. for Prop. Gos.</i>	1	1						1		250
PEGU.										
<i>Amer. Bap. Union.</i>	9	14	21	265		39086	9845	202		3595
<i>Bap. Free</i>										
<i>Mis. Society.</i>	2	1	1	17		300	246	2		67
<i>& Bap. Un.</i>	2	2	10	90		12000	6350	39		1067
ASSAM.										
<i>Amer. Bap. Union</i>	3	6		4		190	84	15		422
SIAM.										
<i>Amer. Bap. Union</i> (1857).	1	3	3				32	2	2	50
<i>Pres. Bd.</i>	1	6		5			8	1	1	31
<i>Mis. Asso.</i>	1	1					6	1	1	*
SINGAPORE.										
<i>English Presbyt.</i>	1	1					*			*
	24	39	49	415	5	59556	18569	287		6396

* No returns. See Remarks, p. 20.

N.B. The American Baptist Missions comprise 382 Native Churches, chiefly among the KARENS.



REMARKS ON MISSIONS IN CHINA.

1. THE first Protestant Missionary in China was the Rev. Robert Morrison, of the London Missionary Society, who landed in Macao in 1807: his enterprise was for years regarded as quixotic and hopeless, and he laboured silently and almost unknown in the acquisition of the language, and then in preparing a Grammar, Lexicon, and translation of the Scriptures, thus laying a good foundation for the benefit of his successors, whose good fortune it is to enter upon his labours among a population of 400,000,000 of souls—the most numerous of all homogeneous populations which the world has ever yet seen.

2. For many years China seemed a forbidden country to the Christian Missionary; but in the providence of God China is now open. The wars with Great Britain and the Taeping rebellion have destroyed the *prestige* of the Government, while the emigration of thousands of Chinese to Singapore, California, and Australia, has been the means of bringing the Chinese mind into more intimate contact with that of Europe. Now more than 100 European Missionaries are labouring in China, and the Chinese Churches contain 3,000 Native Christians, while the word of God and other books advocating and enforcing Christianity are circulated by millions all over China. Morrison's and Milne's years of toil have not been lost. "*Wisdom is justified of her children.*" It is obvious that China can never again be isolated as heretofore: for good or for evil she must become one of the great family of nations, and must submit to all the influences, beneficial or otherwise, which are naturally connected with diplomatic relations and commercial intercourse. The Chinese mind can never revert to its former intellectual stagnancy: and the Christian Church has now a glorious opportunity of imparting ideas and of enforcing principles, the hearty reception of which will issue in the renovation of nearly one half of the human race. Years ago we prayed that China might be "*open*" to evangelical effort. Prayer has been answered: "*the fields are white to the harvest:*" but as yet *the labourers* are few, and bear no proportion to the magnitude even of the initiatory work which remains to be accomplished.

3. The following remarks from a correspondent of the "News of the Churches" are worthy of consideration:—"It cannot be questioned that, apart from the inherent antagonism of sinful human nature to the pure and humbling message of the Christian teacher, the main obstacle in the way of the Chinese accepting Christianity is the fact that it is *foreign* doctrine, propagated by *foreigners*. It is worthy of serious inquiry, why this is so—why the intercourse of Christian nations like England, France, and America, with a heathen nation like China, has on the whole accumulated a wide-spread and deep-rooted prejudice against the Christianity we profess. I will not forestall the answer, but merely suggest the question to your readers. Is it merely ignorance, fear, and jealousy on the part of the heathen? or, is there any blame attaching to the Christian nations' conduct and policy in China? That the fact is as I have stated, I have not the slightest doubt. For myself, I entertain the hope that when the Gospel has made sufficient progress for the foreign Missionary to be kept in the back-ground, then its further progress will be a rapid triumph. When there are a few native self-sustaining churches, native Pastors and Evangelists—and these labouring where the presence of the foreigner is unknown—when, in fact, our religion becomes a Chinese thing, naturalized and at home on

Chinese soil, then Christianity will advance with great and rapid strides. It is hardly necessary to say, that the unfavourable view taken by the Chinese of our countrymen, is partially justified by facts, and partially is the exaggeration of dislike and ignorance. There was a period, perhaps, when Christianity could not easily be known to exist from observing the foreign residents in China. Now, though there is still much to lament, the state of things has greatly improved. There are now among the mercantile community in this city, men who meet together stately for prayer, and for the study of God's word, and who are not ashamed to have it known that they do so, though there are many who ridicule them. Still, after all that can be said of the improved tone of society in China, and all the debt of gratitude the Missionary is said to owe to Her Majesty's military and naval forces for having opened China to the Gospel, I cannot but repeat my deliberate opinion, that commerce and war have done much to obstruct the success of Missionary effort here. They have, perhaps, opened the gates of the cities to us; but what have we to thank them for, if they have closed the hearts of the people?" It is obvious that our opium wars have been injurious to our moral influence in China.

4. The cheapness of paper and of printing in China affords peculiar facilities for the circulation of the Scriptures and other books. The entire Bible can be sold for tenpence, and the New Testament for fourpence. And thus, with free access to the populations by the press, as well as by the voice of the living teacher, every real and imagined obstacle in the way of the Christian Missionary has been removed. Was not China the subject of the Spirit of prophecy when Isaiah wrote?—" *And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.*" (Isa. xlix. 11, 12.)

CHINA.

	Principal Stations.	Ministers.			Lay Agents.	Churches, Chapels, &c.	Regular Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.					No.	Teachers.	Scholars.
<i>Lond. Mis. Soc...</i>	7	15	1			8		400	5		74
<i>Baptist Mis. Soc.</i>	2	2		1		2	500	3			
<i>Wesleyan Mis. Soc.</i>	1	6		4		5	45	21	3	5	155
<i>Meth. New Con.</i>	1	2	1		1	1	100	5	1	4	20
<i>Amer. Southern Baptist Soc. ...</i>		7		7	9			40			
<i>American Board of For. Mis. ...</i>	4	10			5			14			96
<i>„ Presb. Board</i>	3	12			17			161	3	17	188
<i>English Presb....</i>	3	7	1					67			
<i>Am. Episcopalian</i>	1	7		2	3			97	1		40
<i>Am. Metho. Epis.</i>	1	6	7		7			68		4	30
<i>Southern do. do.</i>											
<i>Am. 1856.....</i>	1	4									
<i>Church Mis. Soc.</i>	3	8			16			91	8		145
<i>Am. Ref. Dutch Board</i>	2	6		9	3			229	3	3	48
<i>Basle Mis. Soc...</i>	3	3		4			160	81			21
<i>Rhenish Mis. Soc.</i>	4	3						9			
<i>Seventh-day Bap. Amer. 1857....</i>	1	2						9			
<i>Swedish Mis. Soc.</i>	1	2									
<i>Cassel Chinese Mis. Soc.</i>	1	1									
<i>Mis. Evang. Paris</i>	1	2									
<i>Medical Mis. Soc.</i>	1	1									
<i>Baptist Mis. An. 1857</i>	2	4		4	4			93	1		
<i>Berlin Mis. Soc.</i>		3									
	43	113	10	22	65			1378	25	33	817

N.B. (1.) Norwegian Missionary Society and Netherland Missionary Society are sending Missionaries to China.

(2.) There are about 3000 Native converts in China, but we have not the particular number belonging to each Church. There is one Bishop of the English Church at Victoria (Hong-Kong).

EGYPT AND ABYSSINIA.

	Principal Stations.	Ministers.			Lay Agents, Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.				No.	Teachers.	Scholars.
EGYPT.										
<i>Church of Eng. Am. United Pres. Church</i>	1	1			15 Copts					350
<i>Church of Scot. Jerusalem Union.</i>	1	1								
	1									
ALGERIA.										
<i>No returns.</i>										
ABYSSINIA.										
<i>St. Chrischona and Gossner</i>	1				6 Eur.					
<i>Church of Scot.</i>	1	2								
<i>Lon. Soc. for Prop. Chris. to Jews</i>	1	2								
	6	6			21					350

REMARKS.—1. The American Mission in Egypt has not only been protected by the Government, but has been presented with convenient premises in Cairo, and besides this a free passage along the Railway is given to the agents of the Missions. The Missionaries occasionally itinerate, and on a recent journey to Upper Egypt 8,000 Coptic New Testaments were sold, while crowds listened to the preaching of the Gospel.

2. In Algeria, Protestantism is making rapid progress by the Reformed and Lutheran Churches, which labour among the French and German Colonists. There are 12 parishes, 30 Stations, 42 places of Worship, 12 Schools, 12 Pastors recognised and paid by the State. One station is supplied by the Evangelical Society of Geneva, and there is one Independent Church in Algeria. The Scriptures are circulated among the Arabs and Jews.

3. The MISSION TO ABYSSINIA, re-commenced by the St. Chrischona Missionary brethren (Germany) in 1855, under the direction of Bishop Gobat, has been greatly blessed. Having made themselves useful to the King as handicraftsmen, five of them have been allowed to circulate the Scriptures, have preached and taught with impunity, and have been partially supported by the King. Through them the LONDON SOCIETY FOR PROMOTING CHRISTIANITY TO THE JEWS has obtained in 1860 access to the FALASHAS, a Jewish race, numbering about 100,000, and settled in the very heart of Abyssinia. The SCOTTISH CHURCH has since sent 2 Missionaries to these Falashas. It is remarkable that from 1752 to 1773 the Moravian Brethren made some ineffectual attempts to establish a Mission in Abyssinia. They then laboured in Egypt until 1783, when the Mission was abandoned. We are rejoiced to find Christian Missionaries labouring again in Abyssinia. It will be a shame and a sin if that country, the key of Eastern Africa, be abandoned to a corrupt church, to the false prophet, and to Heathenism.

EASTERN AFRICA AND ISLANDS.

	Principal Stations.	Ministers.			Lay Agents.	Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.					No.	Teachers.	Scholars.
1. ZANZIBAR.											
<i>Church Mis. Soc.</i>	1	1									
<i>Method. Free Ch.</i>		5									
2. ZAMBEZI.											
<i>Dr. Livingstone and Universities Mis. Society</i>		3			3						
3. MADAGASCAR.											
<i>London Mis. Soc.</i>		7					8000	1000			
4. MAURITIUS.											
<i>London Mis. Soc.</i>	3	3				3	147	5	5		388
<i>Church Mis. Soc. to Tamils</i> }	2	2			3		23	2	2		90
<i>Soc. Prop. Gos.</i>	1	1					80				
	8	22				3	8080	1170	7		478

REMARKS ON MISSIONS TO EASTERN AFRICA.

1. Missions to the Continental portion of Eastern Africa have as yet not been productive of much success; but very important information has been acquired by the labours of Dr. Krapf and his colleagues. It is worthy of note that the geographical researches of Dr. Krapf led to the expeditions of Burton and Speke, which issued in the discovery of Lake Nyanza. The second journey of Speke to and beyond Lake Nyanza has proved a success in the discovery of the sources of the Nile, and of an inland route from Zanzibar to Egypt. The more recent Mission on the Zambezi, under the patronage of the Universities Missionary Society, has had to encounter many difficulties; but the enterprise is one of peculiar risk and danger, and its success, when achieved, will be one of the greatest triumphs of modern Missions. It is under the supervision of an English Missionary Bishop.

2. The Madagascar Mission, its trials, and the illustration it has given of the "faith and patience of the saints," with the circumstances attending its recent re-establishment, is a most interesting and profitable chapter in the history of modern Missions. The perusal of Ellis's "Visits to Madagascar" will richly repay the devout reader. The Mission commenced in 1813, and enjoyed the protection of King Radama until his death in 1828. From 1834 to 1861 Christianity was first discountenanced and then severely persecuted. The native Churches furnished numerous additions to the noble army of martyrs. Now the Mission is re-established with encouraging prospects.

REMARKS ON MISSIONS TO WESTERN AFRICA.

1. **THESE** Missions are remarkable for the spirit of self-sacrifice which has been exemplified on the part of the Missionaries, who have readily encountered the perils of a most unhealthy climate. The history of the Missions of the Church of England, of the Wesleyan Society, and of the Basle Society, is a memento of martyrdom worthy of the best ages of the Church. In the first 12 years of the Church of England Mission in Sierra Leone, 30 Europeans died. The Wesleyan Missionary Society have in their burial-ground the graves of above 40 Missionaries and their wives. The Basle Society, between 1827 and 1842, out of 17 Missionaries sent out, lost 10 within 1 year, 2 in 3 years, while 3 returned confirmed invalids.

2. Another circumstance in connexion with these Missions is the antagonism of the slave trade, which, although checked by the British cruisers, is yet carried on to a great extent. Nothing but the extension of Christian influence along the shores of Africa will effectually destroy this "*execrable sum of all villainies*." The barbarous customs of Ashanti, Dahomey, and of most other Negro states on the West Coast of Africa, involving the annual destruction of many thousands of human beings, invest the labours of Christian Missionaries in these regions with an additional interest as enterprises of philanthropy on behalf of humanity itself.

3. The establishment of colonies of Christian and civilized Negroes and coloured people in Sierra Leone and Liberia, and the emigration of Africans from these Colonies to the Yoruba territory, where the town of Abbeokuta has been founded by them, are facts which have a hopeful bearing upon the future of Africa. The **AFRICAN AID SOCIETY** is endeavouring to promote emigration to Amba Bay, (Bight of Benin,) and to establish, by means of a commercial company, regular intercourse with trading factories, to be established on the Niger and its confluent. The British Government is also endeavouring to induce the King of Dahomey to restrain his barbarous sacrifices, and to enter into arrangements which would be more profitable to him than the slave trade, which is now the main source of his revenue. In Sierra Leone, the Gambia, and the Cape Coast, (English settlements,) most of the civil offices are filled by coloured men and natives; many of the Missionaries (if not a majority) belong to the same class; while the natives generally sit as jurors in the law courts; and most of them are engaged in trade and commerce, for which they manifest a singular ability.

4. "The success which has attended Christian efforts in Western Africa, mostly put forth within the last thirty years, gives encouraging promise of a glorious future. It is within the bounds of truth to assume that along the west coast of this continent there are 150 churches, with 20,000 hopeful converts, and 200 schools are open, with 20,000 children under instruction; 25 dialects have been mastered, into which portions of the Scriptures and religious tracts and books have been translated and printed; and that some knowledge of the Gospel has reached 6,000,000 of debased Africans. From the Gambia to the Gaboon, a distance of 2,000 miles, there is perhaps not a village where a visitor would not be saluted by the natives in the English language." (*Colonial Herald*.)

5. "The London Quarterly Review" (January, 1860) has the following remarks bearing on the capabilities of the African races:—"Much ignorance and prejudice

stand in the way of the formation of right opinions and just conclusions; for, besides the calumnies of slave-owners, which influence to some extent the literature not only of America, but that of all Europe also, there are unfavourable impressions and prepossessions to be encountered even among the genuine friends of Africa and its injured races.

"The first impression to which we refer is that so universally expressed of the physical inferiority of what are called the Negro races. We admit this to be a matter of importance, as the physical condition of a people is second only to its intellectual and moral culture. If the African races were distinguished from the rest of the human family by a marked inferiority of stature and form, and were characterized by disagreeable peculiarities, we should despair of their rapid progress to an equality of culture and position with the more favoured branches of the common stock. There can be no doubt but that physical and moral causes of an unfavourable nature, operating during a series of generations, have in some cases produced a marked inferiority observed in certain tribes and nations both in Africa and elsewhere; but the vulgar notion which attributes the squat form, thick lips, flat noses, and splay feet to the African races generally, is quite unwarranted; for these features belong only to a few isolated tribes, the most degraded and depressed of all the inhabitants of that continent. These tribes are no more fair samples of the populations of Africa, than the Laplanders and Samoieds are of those of Europe. Yet no one thing has operated more injuriously to Africa than this unfortunate opinion, drawn from so partial a consideration of a limited number of facts; for hence has arisen a contempt for the intellect, and a comparative indifference towards the rights, of the African. Philosophers have been encouraged to doubt his capability of indefinite improvement, and philanthropic effort has been to some extent paralysed by the temptation of similar doubts, especially when partial failures prompt us to throw the blame upon the subjects of our well-meant but injudicious experiments, rather than upon our own deficiency in the wisdom and prudence which are essential to success. Now, we think that there is abundant proof, that, with the exception of colour, which is purely a matter of taste, and which has the advantage of fitting the black man for the climate which he alone can endure with impunity, the African races are generally equal in figure, fulness of form, stature, shape of the head, expression of the countenance, features, vigour, and in all that constitutes personal beauty, to the Caucasian races; and certainly are far superior in these points to the Tartar, Mongolian, and Chinese races. Our proof is the unanimous evidence of all travellers, and of almost all physiologists and ethnologists. We might fill a volume with testimonies from the writings of African explorers and others. The Tawarek of Sahara, the Tibbus, their neighbours, the Jaloffs, Mandingoes, and Foulahs of Western Africa, and the Kaffirs of South Africa, are among the finest specimens of the animal man. Individuals of these races have attained a high degree of mental and moral culture. In America, in the West Indies, and in Western and Southern Africa, they are found engaged in professions, merchandise, and in civil employments, with credit to themselves, and with advantage to society. Within the last two years, a young Kaffir, educated in the University of Glasgow, has been preaching with great acceptance to English and colonial congregations. The usual mode of evading these facts is the statement that these are *not* Negroes, *i.e.*, that, being clever and improveable, they do not, as a matter of course, belong to an incurably stupid and unimprovable race, as the Negroes are conceived to be! If such be our reader's notions of Negro capability, we can assure him that nine-tenths of the population of Africa are not in that sense

Negroes, and are free from all the unpleasant peculiarities of the Negro race, except the colour; and, further, that even the most degraded and disagreeable specimens of the Negro family, when placed in positions favourable to a happy physical development, and to mental and moral culture, lose in the second and third generations their characteristic ugliness, and approximate in feature and shape to the Caucasian standard; while mentally and morally they evidence no inferiority to men of other races placed in similar circumstances.

"Another notion generally prevalent is, that the African nations are universally found in the lowest degree of civilization, scarcely removed from savage life. It has been remarked to their disparagement, that so far as the history of the world refers to them, they have from the remotest periods been in the inferior condition in which we now find them, and that the inference is legitimate as to their lower place in the scale of humanity. To this we reply, that the civilization of the more advanced African tribes is far from being of the low character attributed to it; that it is equal to the point attained by any Celtic or Teutonic races under similar circumstances, and needs only the requisite stimulative influences and favourable opportunities for its more complete development. In Western and Central North Africa we find a respectable acquaintance with the more useful arts which minister to comfort and convenience, such as the manufacture of iron, the weaving and dyeing of cloth, the manufacture and preparation of leather in all its varieties of application, and no small ingenuity in the construction of square or round houses admirably adapted to the country and climate. It is true, that the fact of the plough not having advanced southwards beyond Barbary appears at first to indicate a low condition of agriculture; but when slavery and the cheapness of labour are taken into consideration, we need not wonder that African cultivators, like our West Indian proprietors in olden time, prefer the use of the hoe: the small farmer cannot afford to keep bullocks for the plough, and the large cultivator employs his slaves. The pastoral tribes display much skill in the rearing and management of cattle, and the whole population of Africa, whether agricultural or pastoral, are essentially commercial: the love of trading is universal, and the shrewdness, judgment, and general honesty of the native traders are remarkable. The internal trade of the African nations is as extensive as that of any equal number of people in the world. Every one must have observed, in reading the journals of our African explorers, that the descriptions of the markets which are found in all the villages and towns occupy a large space; and the general impression produced upon the mind of a candid reader of these records and pictures of African life and society is most favourable as to the capabilities of the race. A variety of circumstances have impeded the further progress of the African nations. Wherever any people, white or black, Celtic, Teutonic, Slavonic, or African, are located in the midst of fertile land, producing food with little labour, and extensive enough for the wants of themselves and their posterity, and cut off from intercourse with more advanced nations, and therefore without the stimulants of artificial wants and tastes, such a people will not rise above the general level of the present African civilization. Such, in fact, was at one time the standing condition of society among our ancestors and those of all our refined European populations. The foreign influences brought to bear upon the African races have been of an injurious rather than of an improving character; for instance, the inroads of the Berber and Arab tribes from the north, and the European slave trade in the west and south. Our barbarous ancestors, more happily circumstanced, were brought into contact with Greek and Roman civilization, and with Christianity; thus at once entering upon the rich heritage of ancient thought,

illuminated by the glorious light of Divine revelation. The Africans have had fierce and fanatical Berbers and Arabs for their first schoolmasters; and then the worst class of Europeans, who for three centuries stimulated every political and social evil by the introduction of the foreign slave trade, that 'execrable sum of all villanies,' than which nothing could more tend to the disintegration of society. It augurs well for the future of the Negro race, that under this concatenation of unfavourable circumstances and depreciating influences their faculties have not been entirely crushed. Of their mental capacity no reasonable doubt can be entertained. In the interior of Africa, they have learned all their Arab conquerors could teach them, and some tribes have adapted the Arabic alphabet to the purposes of their own tongues. An African Cadmus in the Vee country, near Cape Palmas, has invented an alphabet, which, although syllabic, is at least as convenient as the Ethiopic. The taste for music, singing, and the poetry of the native bards, is another instance of intellectual life, and an additional proof, if any were wanting, of their participating in the tastes and enjoyments of our common nature.

"The barbarous character of Paganism in Africa, with its human sacrifices, and the degrading despotism of most African governments, have also contributed to lower the public estimate of the African people. But we may refer to Phœnicia, to Carthage, and to India, as instances in which superstitions equally revolting to humanity have not lessened our estimate of the intellectual status of the worshipping. And as to despotism, this is the only mode of government possible where polygamy and slavery prevail; the moral and social evils which accompany these institutions are destructive of the manly qualities requisite to the maintenance of any measure, however small, of political freedom in the larger states. But where the Negro races are found existing in small detached self-governed communities, we find relics of the patriarchal system, custom in the place of law, justice simply and fairly administered, and personal rights respected. They have shown a disposition to embrace the higher and more spiritual teachings, first of Moslem and more recently of Christian instructors, and to adopt the manners and usages of European life. So far as experience goes, no races present so hopeful a field for the teachings of Christianity and its attendant civilization."

"The colonizing the coast of Africa by parties of free educated Christian blacks from the United States, Canada, and the West Indies, is of great importance to the future of Africa and its races. The main value of such settlers over others is, that from their colour and physical constitution they soon become acclimatized, and their progeny are as healthy and vigorous as the aboriginal inhabitants: otherwise the tastes, habits, and even the sympathies and aspirations, of the cultivated classes among the black and coloured races in America and the West Indies, are rather with their white fellow-countrymen, than with their black brethren in Africa:—a proof this how much more powerful are the sympathies produced by oneness of mental cultivation and of religious feeling, than any of those mysterious influences of race and blood upon which our materialistic philosophers lay so much stress. The growth of Liberia, and the formation of similar communities occupying commanding positions on the navigable rivers and leading routes into the interior, will, in time, be felt by the whole continent. As nurseries of future Missionaries and teachers, these colonies would be invaluable. The example of civilized and Christian coloured men, self-governed, with free institutions and equal laws, is a great fact, calculated to incite thought, and spread a new class of notions like seed sown broadcast over Africa, to germinate and grow mightily. We hope that emigrants of this class, instead of seeking settlements in the Cape Colony, (South Africa,) where they

would have to compete with skilled European labour at a disadvantage, will fix themselves in the inter-tropical region of Africa, where they need fear no competition of the white man, who cannot exist there beyond one generation, and where they may increase and multiply, and largely profit eventually by the increasing demand for tropical productions; and, above all, where, under free government administered by themselves, they may fulfil the duties and enjoy the rights and privileges of free citizens.

"But while we rejoice in the extension of legitimate commerce, and the progress of Christian colonization, our main dependence for Africa is upon the diffusion of Christianity. The history of the Missions of the Church of England and of the Wesleyan Missionary Society in Western Africa, is a chronicle of martyrdom, worthy of the best ages of the Church. Educated men and women have gone out to that land of death with the certainty of an early tomb, satisfied if meanwhile for a brief space they might be permitted to minister the word of life. The newly arrived missionary is conveyed in triumph from his landing-place, by his expectant flock, to the church or chapel, along a path thickly studded with the graves of his predecessors; and as his eye glances upon these humble memorials of accepted sacrifice, he understands then the beauty and fitness of that all but inspired acclamation, 'The noble army of martyrs praise Thee.' Truly 'the seed of the Church' is here. The labours of these men of God have been pursued for more than half a century, in spite of the scorn and contempt of the world which could not understand them. Now, Missions to Africa are popular. Universities patronize them, the learned and honourable engage in them, statesmen as well as prelates catch warmer tints of eloquence in setting forth the merits of this enterprise. This change in public opinion is one in reference to which we heartily rejoice; but let it be remembered that the glory of first vindicating the Missionary character of the Church of Christ in an age of blasphemy and rebuke, is due to those Moravian Brethren who were willing to become slaves, in order to obtain access to the oppressed Negro,—to the simple-hearted Methodist Preachers who began eighty years ago to lay the axe at the root of slavery in the West Indies,—and to the handful of poor Baptist Ministers, praying and subscribing in a parlour at Kettering. No men in our day can take their crown; but men of like spirit are the men to evangelize Africa." (*London Quarterly*, vol. xiii., pp. 368-375.)

6. "The spread of the Mohammedan power is one of the most striking features of African history. The Great Desert, which had previously presented an almost insuperable obstacle to the spirit of inquiry, could not resist the ardour of Arabian enterprise. In the pursuit of geographical science, or for the advancement of commerce, the followers of Mohammed penetrated into the interior of Africa; and, so early as the tenth and eleventh centuries, various causes, among which war and emigration were the principal, had contributed to the establishment of many Mohammedan kingdoms, or States in which the Mohammedan population was numerous and influential, in the regions through which the Niger rolls its course. Letters and science, which flourished among the Arabians during the dark ages of Europe, attended their footsteps in Africa; and some of the kingdoms which they formed there, appear to have enjoyed a considerable degree of civilization. The glory of those earlier states was, however, eclipsed by the superior splendour and power of Timbuctoo (Tumbuktú.) That celebrated place, the very name of which, in later times, has operated with a kind of talismanic effect on the lovers of African enterprise, was founded in the beginning of the thirteenth century; (the year 1215 is specified by the Arabian writers;) and the military prowess of its inhabitants, and the facilities

for commerce, ere long elevated it above all its competitors. After various unsuccessful struggles with its rising power, all the surrounding states and kingdoms became tributary to Tumbuktú. About this period, that portion of the pure Negro race which could not brook the Mohammedan rule, took refuge in the forests of that part of Africa which lies to the south of the vast mountainous range known by the appellation of the Mountains of Kong, and has there maintained its independence to the present day." (*Beecham's Ashantee*, pp. 1-3.) To confront the heresy of the false prophet, and to cut off the supplies of the slave dealer, by the establishment of Christian Missions in the heart of Central Africa, it is highly desirable that the great highway from the sea, the Niger, should be *regularly* visited by European vessels, and factories established on its banks for the purpose of regular legitimate trade. After so large an outlay upon the discovery and exploration of this part of the African continent, it would be a great pity to relax our efforts, when there is every prospect of our sacrifices and toils being rewarded by the desired success.

WESTERN AFRICA.

	Principal Stations.	Ministers.			Lay Agents.	Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.					No.	Teachers.	Scholars.
1. THE GAMBIA. <i>Wesleyan Mis. So.</i>	2	1	1		61	8	1760	787	5	8	317
2. RIO PONGAS. <i>Jamaica Ch. of Eng.</i>	No returns.										
3. SIERRA LEONE. <i>Church Mis. Society</i>	4	6	3		18	18	2780	1293	27		2267
<i>Native Church under the Bishop</i>	9		9		16	15	4393	2504	32		2699
<i>Soc. Prop. Gospel</i>	4	1									
<i>Wes. Mis. Society</i>	4	3	5	1	30	10113	6173	25	56		2860
<i>Meth. Free Church</i>	2	3		6	71	16	6000	2187	7	14	825
4. SHERBRO. <i>Am. Mis. Association</i>	5	9	1					56	5	4	61
5. LIBERIA AND CAPE PALMAS.	Col. & White										
<i>Am. Meth. Epis.</i>	25		27	25				1553	19		600
<i>Ame. Pres. Board</i>	6	8			8			193	4		159
<i>Am. Bap. South Mis. Union (1855)</i>	5	7	3					1100			31
<i>Am. South Bap. Con. (1855)</i>	2	2	2					17			600
<i>Amer. Episcopalian</i>		7			4			369	28		333
6. GOLD COAST & ASHANTI. <i>Wes. Mis. Society</i>	5	3	7	2	22	16	7450	1384	4	70	1377
<i>Basle Mis. Society</i>	6	21		30			929	284			540
<i>North Ger. Mis. Soc.</i>	5										
7. YORUBA. <i>Church Mis. Society</i>	9	7	5		56			1012	15		752
<i>Wesleyan Mis. Society</i>	3	2	2	1	10	2	1100	519	2	7	255
<i>A. S. Bap. Con. (1862)</i>	4						250	35	2	1	65
8. NIGER MISS. <i>Church Mis. Society</i>	3		2		9				1		24
9. BIGHT OF BENIN. CALABAR. CAMEROONS. GABOON.											
<i>Bapt. Mis. Society</i>	3	4	2	3		8	300	70	2	2	80
<i>United Presbyterian</i>	5	6					280	46	6		
<i>Amer. Pres. Board</i>	5	4						57	84	5	87
<i>Am. Bd. of For. Mis.</i>	2	6		2							
	110	104	66	70	270			19639	236	195	13983

REMARKS ON MISSIONS IN SOUTHERN AFRICA.

1. THE first Mission to the Hottentots in the Cape Colony was commenced by the Moravians in 1737, and was continued until 1744. It was resuscitated in 1792, and thence extended to Kaffraria. The London Missionary Society commenced its labours in the Colony in 1798. Dr. Vanderkemp was the first Missionary to the Kaffirs. The Mission subsequently extended in 1806 beyond the Orange River into the Bechuana Colony. Moffat and Livingstone are names connected with this Mission which are not likely to be forgotten.

2. The explorations of this latter gentleman from 1850 to 1858 have laid open to us a large part of the Continent of Africa. "We cannot over-estimate the importance of Dr. Livingstone's discoveries, a sense of the value of which grows upon us, the more we reflect upon the new light we have received, and the improved position we can now take in advance of the blundering speculations into which our ignorance betrayed us a few years ago. (1.) The fact that within two or three hundred miles of the east and west coasts of Africa, there are elevated ridges rising five thousand feet, more or less, above the level of the sea, and embracing a large extent of country in which Europeans may live in perfect health and vigour even within the tropics, as in Abyssinia, had long been surmised, but is now placed beyond doubt. Here Mission stations, trading settlements, and even European colonies, may in process of time be formed, all labouring to develop the resources of Central Africa, and to impart to its dark millions the blessings of Christianity and civilization. (2.) The light thrown upon the singular river system of the central plateau of Africa is suggestive of the future use to which this curious network of rivers may be applied. Already it is obvious that by the Zambezi there is a highway into the heart of Africa, notwithstanding the falls which may necessitate occasional portages, as in the Hudson Bay Territory. By the rivers which flow westward or northward, near the Portuguese territory of Angola, there is communication between the west coast and the interior. The Kasai and Quango are supposed to flow northward into the Zaire, and by occasional portages would open a large extent of country to commerce. Other rivers connected with the Zambezi, or with the Lakes Maravi and Taganyika, far to the north-east, may be navigable at least for canoes as far as the source of the Nile; and it is probable, from the appearance of the central plateau, and the direction taken by its water-course, that rivers which flow farther northward will facilitate access to Soudan and Darfur, and the Lake Tshad. Dr. Barth (in his third volume) describes the country south of the lake as level, abounding in rivers, which at certain seasons overflow their banks, leaving marshes and swamps similar to those on the Chobe, Leambye, and Lecba. It is probable that from the watershed near the Lake Dilolo in $11\frac{1}{4}^{\circ}$ south latitude, as far as the latitude of Lake Tshad, a distance of fifteen hundred miles, the fall from the level of Lake Dilolo (four thousand five hundred feet) to that of the latter lake, (Tshad,) which is one thousand feet above the sea, is continuous, and uninterrupted by any lofty mountain ranges. If so, we may expect to find lakes and river systems connected with them, until we reach the Nile and the Niger. These rivers will form the easiest and most natural channels of commerce and civilization; and surely British enterprise, starting from the Niger on the one hand, and from the Zambezi on the other, will supersede the Arab pedlar in the monopoly of the trade of regions as extensive and pro-

bably as populous as the whole of Europe. Instead of a barren desert, or a range of lofty inaccessible mountains, we find Central Africa to be a land of rivers and broad streams, fertile beyond belief, and capable of producing the articles we most need, inhabited too by populations born as it were traders, and anxious for the productions of Europe. (3.) The proposal to establish Missions with the Matebele, south of the Zambezi, and with the Makololo to the north, and to open a water communication with them, and with trading marts, from the east coast by the way of the Zambezi, appears to us to be perfectly practicable. Positions on the Zambezi would stand on the dividing line between the Kaffir and Sichuana races and those of Negroland. Beginning with the Balonda, a great Negro power, there is no doubt a series of similar Negro states, as yet free from the influence, political and religious, of the Mohammedan Arabs, as far as the neighbourhood of Darfur, Wadai, and Begarmi. What locality in Africa so important for Christian Missions and British traders? It is just half-way between Graham's Town, the capital of South-East Africa, and Abyssinia. One-half of the distance accomplished, how long will it take to pass over what remains? That cotton and other desirable products may be grown by the African tribes at a cheap rate, is beyond doubt: the greatest hindrance is the Slave Trade, and the general insecurity of life and property under barbarous Governments. We may hope that Missions and trading emporiums may exercise an influence which will in due time be felt from the least to the greatest. Sure we are that a line of Mission and commercial establishments planted inland on the healthy ridges, on the east and west coasts of Africa, which were advocated fourteen years ago by an experienced African Missionary, would do more for the prevention of the Slave Trade, than our cruisers, which cost us half a million annually. They would appeal at once to moral influences and self-interest, the weight of which Africans can understand as well as Europeans. If the destruction of the Slave Trade be a European object in which our nation represents the moral feeling of Christendom, surely the most effectual means would be for the nation to patronize agencies which will get to the rear of the slaver, and cut off his supplies. Time and patience will be requisite, and much outlay will have to be incurred, before any returns can be reasonably expected from the measures originated by Dr. Livingstone: but then, let it be remembered, the object in view is the development of the resources of a vast continent; and no outlay, however large, is thrown away, if it be the means of introducing us to millions of producers and customers." (*London Quarterly Review*, vol. ix., pp. 455-457.)

3. The Wesleyan Mission to the Western portion of the Cape Colony dates from 1812, and in 1815 Barnabas Shaw began his labours in Little Namaqualand. The Mission to the Kaffirs arose out of the settlement of an English Colony on the Eastern frontier in 1820. William Shaw commenced this Mission in 1824. It has since extended as far as Natal, and also beyond the Orange River. Other Missionary Societies have since occupied Stations in and beyond the Colonial settlements, and no country is *numerically* better furnished with Missionaries than Southern Africa. Within the Colony, the Dutch Reformed and English Church maintain their respective Churches and Ministers. So also the Independents, Wesleyans, and others. Four English bishoprics are established in South Africa.

4. The progress of the work among the Kaffir tribes has been much retarded by the desolating effect of several Kaffir inroads on the frontier districts, which have been followed by long and destructive wars. The Kaffir tribes are now mainly under the control of the Colonial Government. The general national infatuation which led to the last war with the Colony is a remarkable instance of Divine judg-

ment upon Heathen deceptions. The emigration of the Dutch Boers, in 1837-40, and their settlement as two independent Republics beyond the Orange River, is a remarkable event,—on the whole, unfavourable to the best interests of the Native tribes, and to the permanent peace of the Colony. “Our cheerful anticipations are somewhat damped by the remembrance that there are two Dutch Republics to the north of the Cape Colony, the independence of which has been acknowledged by the British Government since the year 1853. We know not which most to lament, the infatuation of the Executive, or the supineness of the Christian public, at the time this miserable blunder was brought before the notice of Parliament. No doubt the exaggerations of misinformed philanthropy, in 1835 and following years, produced a natural reaction in the minds of our statesmen, and among the British people generally: and thus it was that the future interests of the Cape Colony, and of the native tribes beyond, were permitted to be sacrificed to suit a present convenience. The two Republics, consisting of the Orange River Sovereignty and the Trans-Vaal Boers, occupy a splendid territory from the northern frontier of the Cape as far as the ridges which are found at the sources of the streams which feed the Limpopo River, in about 24° south latitude. Free from the control of the British Government, impervious to the public opinion of the civilized world, these men are a law unto themselves, believing the black and coloured races, as the children of Ham, to be destined to perpetual servitude, and consequently hating Missionaries ‘for their work’s sake.’ That this, with some few exceptions, is the feeling of the Boers beyond the Colony, no one can deny. To get rid of a little trouble and expense, the British Government has given up *its allies*, the Griquas, the Borolongs, the Basutos under the great Chief Moshese, and such men as Sebituane and Sechele, who are an honour to our race, to the tender mercies of their avowed enemies. To some of these tribes we were bound by treaties, which they had faithfully kept, but which we have shamefully broken. We guarantee to the Boers the right to purchase supplies of guns and ammunition, and we bind ourselves to deny this advantage to the native tribes. For this mistake, to call it by no harsher name, the next generation of Cape Colonists will suffer; and as to the native tribes, the results will be fatal to their highest interests. We, as a nation, spend half a million annually in counteracting the Slave Trade on the coasts of Africa, and we have legalized the existence of two slave states in South Africa. So much for political consistency! Slavery disguised under the name of ‘apprenticeship’ is the rule, free labour the exception, so far as the coloured people are concerned in these *pseudo* Dutch Republics: and regular inroads are made, on various pretences, upon the native tribes, for the sake of procuring young children to be trained as slaves. We see no limit to the extent of country over which this curse of Africa may reach, now that all British control is withdrawn; for a population of forty thousand, rapidly increasing, and which can even now muster eight thousand fighting men, all adapted by early training for native warfare, can find nothing in Africa to resist it. No time is to be lost, if we are to secure the heights of the Zambezi, and the navigation of that river, for Christianity and legitimate commerce. In a few years the Boers, unless checked by the introduction of a higher civilization, will gradually occupy the elevated ranges far to the north of their present position, and will lord it over the poor inhabitants of the plains below. They also will grow cotton and tropical productions, but it will be by the labour of slaves; and the next generation may witness a slave cotton-growing field, as extensive as that of the United States of America, established in South-Eastern Africa.” (*London Quarterly Review*, vol. ix., pp. 457, 458.) It is, how-

ever, to be hoped, that the admixture of English settlers, and the influence of higher principles, may considerably lessen the dangers which were anticipated from these Dutch Free States. Already public opinion has changed, and is yet changing, for the better. The Colony of Natal holds in check the much dreaded Zulu tribes, who, under Chaka and Dingaan, were for many years the terror of Kaffirland.

5. The well-ascertained fact, that with the exception of the Hottentot dialects, confined to the comparatively unimportant Namaqua and Koranna tribes, the languages of Southern Africa spoken from the Cape Colony to the Galla tribes south of Abyssinia, and the Bight of Benin on the West Coast, are all of one family, is important in its bearings upon the future of the African races. Already, grammars and translations of the entire Scriptures are printed in Kaffir, Sechuana, &c.

SOUTHERN AFRICA.

	Principal Stations.	Ministers.			Lay Agents, Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.				No.	Teachers.	Scholars.
1. CAPE COLONY.										
<i>United Breth. (Morav.)</i>	10	32			13	8829	2094	22	22	2110
<i>London Mis. Society</i>	13	22			20		2913	24		2309
<i>Wesleyan</i>	7	8				4600	1094	15	18	1217
<i>French Pr. Mis. Evan., 1854.</i>	1	2								
<i>Soc. Propag. Gospel</i>	40	39				4148	1585			
<i>Berlin Mis. Society</i>	3	5		2		978	249			290
<i>Rhenish</i>	11	14		3	1	4700	691	9		886
<i>United Presbyterian</i>	1	1					90			
2. KAFFRARIA, AND EASTERN PROVINCE.										
<i>London Mis. Society (see Bech. Count.)</i>	3	5								
<i>Wesleyan</i>	25	27		27	65		4443	51	53	3159
<i>Free Church Scotland</i>	3	5	1	2	7	1480	577		19	888
<i>United Pres.</i>	2	1			1		95		2	80
<i>Berlin Mis. Soc.</i>	3	6			1		78			
<i>Gospel Prop. Society</i>	7	6		1		1425	209			
3. GREAT NAMACQUALAND.										
<i>Wesleyan Mis. Soc.</i>	3	2		6	13	2000	325	5	8	391
<i>Rhenish</i>	6	6		1	2					
4. BECHUANA CY. AND BOER'S TER.										
<i>London Mis. Society</i>	5	10			8		2178			1842
<i>Wesleyan</i>	14	8		3	9	5730	677	7	9	519
<i>French Mis. Evan.</i>	10	13				2300	1296			
<i>Berlin Mis. Society</i>	4	8			5	979	149			
<i>German Mis. Harms.*</i>	5						45			
5. NATAL.										
<i>Gospel Prop. Society.</i>		11				825	131			
<i>Wesleyan Mis. „ †</i>	12	12		8	18	8191	823	11	17	751
<i>Norwegian Mission</i>	2	5		5		150	35			
<i>Berlin Mis. Society</i>	3	4			5	729	76			
<i>Amer. B. of For. M.</i>	5	14	2				283			
<i>German Mis. Harms.*</i>	5						71			
	224	267	3	53	35		20207	144	148	14442

* Composed chiefly of Christian Colonists; other Stations, 8 in number, are formed, of which we have no account.

† Including one Missionary to the Indian Coolies of Natal.



REMARKS ON MISSIONS IN THE WEST INDIES.

1. No transaction in the history of modern times is more singular than the introduction of Negro slaves from Africa to America and the West India Islands within the last three hundred years. The curse has been by God's goodness over-ruled for good, both spiritual and temporal. Within the British islands alone are now nearly a million of the descendants of slaves living under equal laws, and within reach of the blessings of Christianity and its attendant civilization. The ill-requited labours of Christian Missionaries, who were scorned and persecuted by a majority of the European population, rendered the change from slavery to freedom in 1834 possible; and as to the success of this measure, although the agriculture and trade of the West India Colonies of Great Britain have had to struggle with changes in the mercantile policy of the mother country, of a most unfavourable nature, the exports of colonial produce are larger than before emancipation; while their population and revenues collectively are steadily increasing. In the twelve years preceding emancipation, it is calculated that the Negro population decreased at least one hundred thousand. Since then the population has increased two hundred thousand. About three fifths of the cultivated land in Jamaica is the property of coloured and Negro proprietors. The colonial revenues have *doubled*, and the value of imports has increased by one half. The exceptions to this general advancement may be accounted for on grounds totally unconnected with emancipation. It must also be remembered that while these Colonies now throw into the market of the world as large a supply of produce as before emancipation, they also largely consume a fair share of the luxuries which they raise, and their rural populations are among the best fed and most comfortably circumstanced of any peasantry in the world. Much, however, remains yet to be effected before the emancipation policy will have fair play in our West Indian colonies. There is too much of "class legislation," the legacy of slavery; and the fiscal regulations as to revenue are not as yet in full accordance with European notions of political economy.

2. Since emancipation there has been a large increase in the number of the church members of the various Christian Churches. The numbers have varied considerably in different years, owing as much to the dispersion of the labouring population on their small freehold properties in the country, as to the usual causes of spiritual declension. While there is much to regret yet in the moral and social condition of the Negro population, there is also very much to encourage the Christian Missionary. And all agree that there has been a great advance in the right direction since the abolition of slavery. Larger sums are contributed for religious objects, as Chapels, Schools, and the support of the Christian Ministry. The Baptist Churches in Jamaica are already independent of the parent Society; and the other religious bodies are aiming at the same desirable result. Many coloured men and a few of pure Negro descent are labouring in the Christian Ministry; and many are filling positions of importance in the Colonial Governments, Magistracies, and Legislatures.

3. In Hayti the Wesleyan and Baptist Missionary Societies labour among a population nominally Roman Catholic, but generally indifferent to all religion. Education is through their instrumentality making some progress; and the Churches have gathered a few converts. Negro emigrants from the United States form a small

addition to the Protestant population, but do not appear to co-operate generally with the European labourers in the field.

4. The first Mission to the West Indies was commenced by the Moravian Brethren in A.D. 1783 ; and from that period up to emancipation, the labours of Missionaries were carried on amid the general discouragements and occasional persecutions of Colonial Governments and planters. We may reasonably expect that in due time all the Christian Churches of the West Indies will follow the excellent example of the Baptists, and devote themselves to the great work of evangelizing Africa, especially in the more important and populous localities which experience has proved to be so unfavourable to European life. Humanly speaking, the spread of Christianity, and of its attendant blessings of civilization and social progress, in Africa, is dependent upon the progressive improvement of the Negro race in the West Indies. To them the Church looks for educated, pious, and devoted Missionaries, and confidently expects that it will be mainly through their instrumentality that "*Ethiopia shall soon stretch out her hands unto God.*" (Psalm lxxviii. 31.)

WEST INDIES.

(INCLUDING HONDURAS, GUIANA, AND SURINAM.)

	Principal Stations.	Ministers.			Lay Agents.	Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ. & Colon.	Nat.	Cat.					No.	Teachers.	Scholars.
<i>Soc. Prop. Gos.</i>	24	24					6820	3341	No returns.		
<i>Bap. Mis. Soc.*</i>	84	31	36	23		116	39970	24164	80	76	4356
<i>London „</i>	19	16	5			38		5434	52		4022
<i>Moravian „</i>	59	90	1	7	13	68	65900	17626	143	160	12592
<i>United Pr. „</i>	27	27					8940	4510			
<i>Wesleyan †</i>	60	88	& Col.	4	314	221	118600	48958	140	158	10724
<i>Method. Free Church</i>	5	4	3		17	19	3000	1161	6	6	366
<i>Am. Mis. Ass. ‡</i>	10	7		2			1100	512	8		411
HAYTI.											
<i>Am. Mis. Ass.</i>	1	1									
<i>Am. Bapt. For.</i>											
<i>Mis. Soc.</i>			1		3			90			
<i>Wes. Mis. So.</i>			See W. Indies.								
<i>Bap. Mis. Soc.</i>			See W. Indies.								
	289	287	45	36	347			105797	429	400	32471

* The Jamaica Baptists are independent of the Missionary Society, and have a Missionary Society of their own, which sends out Missionaries to West Africa. The Church of England in Jamaica has also established a Missionary Society for the Rio Pongas (Africa) and Musquito Shore.

† Including 2 Missionary Catechists to the Indian Coolies of Trinidad and Demerara.

‡ We have no returns from which to estimate the membership of the English Church or of the Established Church of Scotland in the West Indies, or the attendance upon public worship, &c., &c. There are six Bishops of the English Church in the West Indies.



REMARKS ON MISSIONS TO THE INDIAN TRIBES IN NORTH AND SOUTH AMERICA.

1. THE GREENLAND MISSION, founded by Hans Egede in 1721, and enlarged by the Moravians in 1733, seems to have finished its work *as a Mission*, when, in 1801, the last two heathen women on the West Coast were baptized. The scattered population requires yet to be followed by the labours of Missionaries; and the Moravians have commenced two additional Stations. The Danish Mission displays great activity, and the members of the Church are said to amount to 5,000. The work in LABRADOR is of a yet more laborious and sacrificial character.

2. In the Church of England Missions to the Indians of Rupert's Land 2,000 have renounced heathenism since 1849. In Canada, the Indian population is about 13,000, mostly under Missionary influence. In the United States, the Indian tribes, now removed to the Far West, number about 300,000, and are nominally Christian. Of these, the most organized are the Cherokees and Choctaws in Kansas, numbering about 50,000. ("*Work of the Christian Church.*") An old Missionary remarks, "I have no fellowship with the opinion, that is strongly entertained by some, that the Indian race is doomed to destruction. In proportion to the efforts which have been made, no Missions to the Heathen have been crowned with greater success, than those to the aborigines of America. The Indian tribes of America have peculiar and strong claims on the millions of American Christians who live in freedom, and have grown rich upon their soil; and to me it seems that no part of the extensive field to be cultivated on the American continent is more white unto the harvest, or presents more open doors for usefulness, in proportion to the number of souls, than the Territory of the Honourable Hudson's Bay Company. The Protestant Missions in the country are few and far between, notwithstanding nineteen-twentieths of the natives are willing, thousands of them anxious, to have Missionaries sent to them, that they may be brought to the Christian religion." (*Rev. J. Ryerson's "Hudson's Bay,"* pp. 125, 126.) The testimony of the late Peter Jones, an Indian Chief and Missionary, as to the results of Christian Missions, is satisfactory. "Previous to the year 1823, at which time I was converted to Christianity, the Chippeway and indeed all the tribes were in a most degraded state; they were pagans, idolaters, superstitious, drunken, filthy, and indolent; they wandered about from place to place, living in wigwams, and subsisted by hunting and fishing. Since their conversion, paganism, idolatry, and superstition have been removed, and the true God acknowledged and worshipped. The Christians are sober, and comparatively clean and industrious; they have formed themselves into settlements, where they have places of worship and schools, and cultivate the earth." (*Peter Jones's "History of the Ojibeway Indians,"* p. 236.)

3. The Missions to the Indians in the Eastern States no longer exist, owing to the failure of the Indian population, either by death, removal, or absorption into the American population. The Biography of Brainerd and the narrative of the labours of Eliot are among the valuable results of this Mission to the Christian Churches, and the records of the Moravian Missionaries abound in details of most painful interest.

4. In British Guiana, there is an Indian Mission by the Society for the Propagation of the Gospel, which appears to have been successful, one Missionary having

baptized 577 Indians. On the Musquito Coast is a Moravian Mission, and in Honduras Bay is a Wesleyan Mission to the Indians.

5. The Mission to Patagonia is remarkable as the result of the fervent zeal of Captain Allen Gardiner, who with his five companions perished of hunger in 1850, in Terra del Fuego. The Mission was renewed in 1855; but in 1859, the Missionaries, except one, were murdered by the natives. The Mission was a third time resumed in 1862 by the Basle Missionaries employed by the Patagonian Missionary Society, which has its head Station in the Falkland Islands. These brethren live among the natives, and submit to all their privations. A son of Captain Gardiner is among the Araucanian Indians, preparing for Missionary labour by learning the language.

6. No notice is taken in the Tables of the Christian Churches in the British Colonies, and United States of North America, which number together millions of communicants. Yet these are for the most part the result of MISSIONARY labour, accompanying the great revival of religion in the eighteenth century under Whitefield and Wesley.

(INDIAN TRIBES.)
NORTH AND SOUTH AMERICA.

	Principal Stations.	Ministers.			Lay Agents, Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
		Europ.	Nat.	Cat.				No.	Teachers.	Scholars.
GREENLAND.										
<i>Moravian Mis. Soc.*</i> <i>Danish Government</i>	4	13			8	6 1900 5000	846	18	14	369
LABRADOR.										
<i>Moravian Mis. Soc.</i>	4	17			8	4 1168	358	4	8	307
INDIAN TRIBES.										
<i>Amer. Bd. For. Mis.</i>	7	8	2		2		197			80
„ <i>Pres. Board</i>	18	15	3		80		2179	11	70	708
„ <i>Episcop. do.†</i>										
„ <i>South. Bap. do.</i> (1855).		10	25				2550			
<i>Church Mis. Soc.</i>	15	14	5		21		815	24	24	852
<i>Wesleyan do.</i>	25	23	2		15	5000	1790	24	18	
<i>Moravian Mis. Soc.</i>	4	4		1		390	131	4	4	75
<i>Amer. Meth. Epis.</i>	21				19		1171			
„ <i>Southern do.,</i> <i>A., (1856).</i>	31	27					4477	28	28	1267
„ <i>Mis. Asso.</i>	1	1					52			
„ <i>Indian Mis.</i> <i>Asso., (1859).</i>	6	28					1300			165
„ <i>Bap. Mis. Un.</i> (1857).	9	6	3				1453	1	1	82
NOVA SCOTIA.										
<i>Mic-mac Mis. Soc.</i>		1				6 families		1		10
PATAGONIA.										
<i>Pat. Mis. Soc.</i>	4	3		1				1		
	146	170	40	2	153		17819	115		3911

* The Danish Government has some Missionaries in its settlements.

† No report.

N.B.—1. The Wesleyan Missions in North America are under the care of the Canadian Conference.

2. Two St. Chrischona brethren are labouring in the Falkland Islands, and two also in Patagonia, both parties under the Patagonian Missionary Society. There is a Bishop of the English Church in Rupert's Land.

REMARKS ON MISSIONS TO POLYNESIA.

1. ~~THESE~~ Missions are remarkable for the complete success which has generally attended them. Except in New Guinea, the Marquesas, the Fiji Islands, and the New Hebrides, the entire population of Polynesia, so far as it has been brought under Missionary teaching, has embraced the Christian religion: even in cannibal Fiji the Gospel is making rapid progress, 60,000 natives already professing Christianity. The Mission to Tahiti, which commenced in 1793-4, was the first attempt in modern times to carry the Gospel to an isolated uncivilized people. In this, as in subsequent efforts for the benefit of these islanders, a reasonable number of Missionaries, bearing some proportion to the work intended to be accomplished, has been sent out; and in all these Missions, within the space of less than a generation, the decided change from Paganism to Christianity has been by the blessing of God effected. Two Mission vessels are employed by the London and Wesleyan Missionary Societies, and one by Bishop Selwyn (New Zealand) for the Melanesian Missions.

2. A great amount of literary labour has also been accomplished, the languages and dialects spoken in the Islands of the Pacific have been committed to writing. Dictionaries, Grammars, and translations of the Scriptures and other books, have been printed, the latter of which are in daily use among the population, a large proportion of whom can read their own tongue. The civil condition of the various communities has also been improved by a modification of their laws and customs, adapted to the new and improved state of public feeling and knowledge. "From these facts it will be apparent, that, while our best energies have been devoted to the instruction of the people in the truths of the Christian religion, and our chief solicitude has been to make them wise unto salvation, we have, at the same time, been anxious to impart a knowledge of all that was calculated to increase their comforts and elevate their character. And I am convinced that the first step towards the promotion of a nation's temporal and social elevation, is to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it. The Missionaries were at Tahiti many years, during which they built and furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The females had long observed the dress of the Missionaries' wives; but, while heathen, they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however, were they brought under the influence of religion, than all of them, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women. I could proceed to enumerate many other changes of the same kind; but these will be sufficient to establish my assertion. While the natives are under the influence of their superstitions, they evince an inanity and torpor, from which no stimulus has proved powerful enough to arouse them but the new ideas and the new principles imparted by Christianity. And if it be not already proved, the experience of a few

more years will demonstrate the fact, that the Missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual, interests of mankind." (*J. Williams's "Missionary Enterprises,"* pp. 581, 582.)

3. We do not, however, wish to conceal that the new civilization and the establishment of regular intercourse with European sailors and settlers (some of them of very indifferent character) have been attended with serious evils, both moral and physical. Diseases formerly unknown have in some places considerably diminished the population, and even yet threaten its extinction. The only counteracting influence is that of the Christian Missions established in these beautiful islands. The French Protectorate has everywhere been most injurious to the interests of the native populations; and its possible extension beyond Tahiti, the Marquesas, and New Caledonia, hangs as a dark cloud over the future happiness and prosperity of these interesting communities.

POLYNESIA.

	Principal Societies			Ministers.			Lay Agents. Churches, Chapels, &c.	Hearers.	Members.	Day Schools.		
	Europ.	Nat.	Cat.							No.	Teachers.	Scholars.
NEW GUINEA. <i>Gossners Mis. So.*</i>	3											
MELANESIA. <i>Church of Eng. and Bp. Patteson.</i>												
NAVIGATION ISL. HERVEY DO. SOCIETY DO. AUSTRALIAN DO. GEORGIAN DO. LOYALTY DO. <i>London Mis. do.</i>	19	23	30	†	†	74			9384	306	†	13113
MARQUESAS. <i>Am. Mis. Asso.</i>			1									
NEW HEBRIDES. <i>Ref. Pres. & Nova Scotia Mis. So. of the Pres. Ch.</i>		7							146	30	†	150
PITCAIRN'S ISL. FRIENDLY DO. FIJI DO. <i>Wes. Mis. do.</i>	10	23	24	249	1188	562	28000	5259	939	1522		39326
SANDWICH ISLS. MICRONESIA. <i>Am. B. For. Mis. „ Mis. Asso.</i>	25 1	28 2	8 8	† 8	11			19820 874		† †		9782 †
	55	87	71	249	1199			35483	1275	1522		62371

* No returns.—Sundry books and hymns translated, and a good influence exerted. The Mission is in the Dutch portion of New Guinea.

† Supported by the English Government, for the descendants of the mutineers of the "Bounty."

‡ No Returns.

N.B. (1.) American Associate Reformed Presbyterians have four Missionaries in the Polynesian Islands.

(2.) The Wesleyan Missions in New-Zealand and Polynesia are under the care of the Australasian Conference.

(3.) An English Bishop and Clergy have been recently sent to Honolulu, Sandwich Islands.



NEW ZEALAND.

	Principal Stations.			Ministers.		Lay Agents.	Chapels, Churches, &c.	Hearers.	Members.	Day Schools.		
	Europ.	Nat.	Cat.							No.	Teachers.	Scholars.
<i>Church of England</i>	21	27	5		524			*	7132	*	*	*
<i>Wesleyan Mis. Soc.</i>	16	21	6		352	70	11300	2228	22	22	683	
<i>North German Mis. Soc., 1855.</i>	3	5						*	*	*	*	
CHATHAM ISLAND.												
<i>Gossners Mis. Soc., 1855.</i>	1				6					*	*	*
	41	53	11		882				9860			

* No Returns.—There are Day Schools in almost every village, conducted by Native Teachers. The statistics give no idea of the work actually accomplished in New Zealand.

REMARKS.—1. The first Mission of the Church of England commenced in 1814, under the direction of the Rev. Samuel Marsden, Colonial Chaplain, Sydney, New South Wales. The Wesleyan Society commenced its labours in 1822. Many were the trials and dangers of the early Missionaries; but their success has been complete. Heathenism and cannibalism no longer exist in New Zealand.

2. The English settlements in New Zealand are by degrees slowly but surely preparing the way for the absorption of the Native race into the Colonial population. The Maoris (Natives) are to a great extent under the influence of European civilization. Many possess flour mills, (steam,) and small vessels, in which they carry on trade with Australia and their own ports. A large number have adopted European habits and clothing. Several converted natives are filling positions in the Christian ministry, while others are employed in the service of the English Government. Not quite half a century ago, these people were the most ferocious of cannibals.

3. There are five Bishops of the English Church in New Zealand.

AUSTRALIA.

(*Aborigines.*)

	Principal Stations.			Ministers.	Lay Agents. Churches, Chapels, &c.	Hearers.	Members.	Day Schools.	
	Europ.	Nat.	Cat.					No. Teachers.	Scholars.
WEST AUSTRALIA.									
<i>Soc. Prop. Gosp.*</i>	1	1			1				
VICTORIA.									
<i>Moravian Mission</i>	1	3			1				
<i>Church of England</i>	1	1			1				
QUEENSLAND.									
<i>Gossners Mis.Soc., 1855.</i>	1				1				
	4	5							

* A Mission to the Natives, near Perth.

REMARKS.—1. These Missions have not been altogether unsuccessful: many natives have been truly converted, and have died in the faith. The advance of colonization, and the consequent occupation of the land by sheep tracks and farms, operate injuriously upon the Native population, who are evidently being "improved off the face of the land" by the too rapid march of a civilization for which they are not prepared. Many tribes are already extinct. It is barely probable that in the Northern Districts of Australia a remnant may be preserved.

2. The various Christian Churches established among the colonists are not, of course, included in this Table; though these Churches are mainly indebted to sundry Missionary Societies for assistance in the early stages of their existence. A Mission to the Chinese emigrants is carried on by the help of native teachers in Victoria.



GENERAL RESULTS (No. 1.)

	English Missionaries.	Native Missionaries.	Members.	Scholars.
<i>Europe</i>	6	1		163
<i>Turkey and Persia</i>	84	57	2107	5535
<i>India</i>				
<i>North</i>	202	97	5561	26151
<i>West</i>	45	12	1081	3907
<i>South</i>	215	70	19568	40894
<i>Ceylon</i>	39	47	3832	18828
<i>Thibet</i>	3			
<i>Indian Archipelago</i>	41		1774	6436
<i>Br. Bir., Siam, &c.</i>	39	49	18569	6396
<i>China</i>	113	10	1378	817
<i>Africa</i>				
<i>Egypt, Abys., &c.</i>	6			350
<i>East and Islands</i>	22		1170	478
<i>West</i>	104	66	19639	13983
<i>South</i>	267	3	20207	14442
<i>West Indies</i>	287	45	105797	32471
<i>American Indian</i>	170	40	17319	3911
<i>Polynesia</i>	87	71	35483	62371
<i>New Zealand</i>	53	11	9360	683
<i>Abs. of Australia</i>	5			
	1788	579	262795	232316

N.B.—These results may be compared with those given in the following table, taken from the "Work of Christian Churches at Home and Abroad," March, 1863. In consulting the remarks appended to the various tables, it will be seen that some considerable additions might be made to these returns.

GENERAL RESULTS (No. 2.)
STATISTICS OF SOCIETIES FOR FOREIGN MISSIONS.

When Founded.	SOCIETIES.	Agents.	Communi- cants.	Scholars.	Income.
	ENGLAND.				£
1701	Society for the Propagation of the Gospel in Foreign Parts (1).....	800, including Catechists, Teachers, and Students	6,576	—	66,753
1792	The Baptist Missionary Society	66 Missionaries; 148 other Agents.....	5,800	5,374	36,450
1795	The London Missionary Society	170 Missionaries; 700 Native Agents	23,192	36,361	83,751
1800	The Church [of England] Missionary Society	266 Clergymen; 2,146 other Agents.....	21,261	54,000	136,898
1816	The General Baptist Missionary Society	8 Missionaries; 24 Assistant Missionaries	—	—	3,500
1817	Wesleyan Missionary Society*.....	377 Missionaries; 1,244 other Agents.....	87,437	91,925	138,811
	The Scriptural Knowledge Institution	22 Missionaries	—	—	1,802
1840	Welsh Foreign Missionary Society ...	4 ditto	—	—	—
1843	The Loo Choo Naval Mission	2 ditto	—	—	302
1844	English Presbyterian Foreign Mission	3 ditto	—	—	1,093
1844	The Patagonian Mission	—	—	—	—
1850	The Chinese Evangelisation Society....	5 ditto [1 Medical]	—	—	2,748
1850	The Chinese Society for Furthering the Gospel	—	—	—	—
	Turkish Missions Aid Society	153 Missionaries; 259 other Agents.....	1,939	5,563	3,681
1858	Christian Vernacular Education Society	—	—	—	2,792
	Primitive Methodist Missionary Society	143 Missionaries	9,595	—	14,858
1860	Free United Methodist Missionary Soc.	6 ditto	—	—	4,282
1860	The Moslem Missionary Society	—	—	—	—
1860	The Baptist Mission to China	2 ditto	—	—	2,400
	SCOTLAND.				
1824	Church of Scotland's Foreign Mission	5 ditto	—	—	4,300
1841	The Edinburgh Medical Mission	—	—	—	715
1842	The Reformed Presbyterian Church's Foreign Mission	3 ditto	—	—	852
1843	The Free Church of Scotland's Foreign Mission	37 Missionaries (10 Native); 97 other Agents	904	10,016	14,952
1847	The United Presbyterian Church's Foreign Mission	35 Missionaries; 65 other Agents	—	—	15,206
	IRELAND.				
1840	The Irish Presbyterian Church's Foreign Mission	7 Missionaries (1 Native)	200 Bapt.	—	7,482
	GERMANY.				
1732	Moravian Missionary Society (2).....	180 Missionaries; 120 other Agents.....	†—	—	45,000
1816	The Basle Missionary Society (3).....	78 Missionaries; 92 other Agents.....	3,478	3,038	26,000
1828	The Rhenish Missionary Society	28 Missionaries; 12 Catechists.....	Abt 2,000	—	7,000
1833	The Berlin Missionary Society.....	32 Missionaries	200	600	6,000
1836	Gossner's Evangelical Union (4)	17 Missionaries	Abt 4,000	—	2,000

(1) This Society is Colonial as well as Foreign.

* Should be 477 Missionaries.

† 75,000 Communicants and Catechumens.

(2) 3,000 Agents have been sent out since 1732, of whom 643 died in Mission service; 9 on Missionary journeys; 11 on voyage out; 3 on voyage home; 23 by shipwreck; and 13 were murdered.

(3) 278 Missionaries have been sent out since its foundation, of whom 237 are still in service, either with this or some other Society.

(4) This Mission was established and conducted by one man; sent out 141 Missionaries to Australia, Polynesia, Africa, Sumatra, Java, and India; and is still continued under Dr. Prochnow.



GENERAL RESULTS (No. 2) continued.

When Found- ed.	SOCIETIES.	Agents.	Communi- cants.	Scholars.	Income.
	GERMANY, continued.				
1836	The Evangelical Lutheran Missionary Society	11 Missionaries ; 83 other Agents.....	2,152	890	5,000
1836	The North German Missionary Society	12 Missionaries	—	—	6,100
1850	The Berlin Missionary Union for China	3 ditto	—	—	—
1852	The Herrmansburg Missionary Society (5)	150, of whom about 100 are Colonists.....	—	—	5,921
	The Jerusalem Society	—	—	—	700
	FRANCE.				
1822	Paris Society for Evangelical Missions	14 Missionaries	1,368	900	7,000
	SWEDEN AND NORWAY.				
1835	The Stockholm Missionary Society ...	—	—	—	—
1842	The Norwegian Missionary Society ...	6 Missionaries	—	—	—
1846	The Lund Missionary Society	2 ditto	—	—	—
	DENMARK.				
1860	The Danish Missionary Society	—	—	—	—
	HOLLAND.				
1797	The Netherlands Missionary Society..	30, and 146 Native Assistants.....	—	8,290	8,000
1857	Heldering's Missionary Society	—	—	—	—
	UNITED STATES.				
1810	The Board of Commissioners for Foreign Missions (6)	181 Mission. (29 Native) ; 218 Native Preachers ; 589 other Agents	24,456	*8,630	68,100
1814	The Baptist Missionary Union.....	41 Missionaries ; 387 other Agents.....	16,174	2,658	19,898
1819	The Methodist Episcopal Missionary Society	43 Missionaries ; 102 other Agents.....	3,075	2,251	16,849
1820	The Episcopal Board of Missions.....	16 Miss. ; 26 other Agents	350	413	8,935
1833	The Free-Will Baptist Foreign Missionary Society	8 Missionaries	75	—	956
1837	The Board of Foreign Missions of the Presbyterian Church	82 Missionaries ; 211 other Agents.....	2,779	4,524	47,595
1837	Lutheran Foreign Missionary Society	7 Missionaries	86	355	—
1842	Seventh-Day Baptist Missionary Society	3 ditto	—	—	423
1842	American Indian Miss. Association ...	28 ditto	1,300	165	3,400
1845	The Baptist Free Missionary Society..	9 ditto	—	—	—
1844	The Associate Reformed Presbyterian Board of Missions.....	8 ditto	—	—	—
1845	The Southern Baptist Convention Board of Missions	77 ditto	1,225	633	10,829
1846	The American Missionary Association	79 ditto	1,160	—	9,030
	BRITISH NORTH AMERICA.				
1848	The Board of Foreign Missions of the Presbyterian Church of Nova Scotia	2 ditto	—	—	839

(5) This Mission is the effort of a pious German Pastor in a country parish of Hanover. Its object is to form Christian Colonies. It has its own Mission Ship, and purposes sending 24 Missionaries every two years. They are trained in two Mission Houses at Herrmansburg. It is strictly limited to Protestant Missions to the Heathen.

(6) During 30 years, the Board has sent 940 Missionaries (of whom 500 were native), and 400 Teachers. The Church Membership from the beginning is 55,000; the children who have passed through the Schools are 175,000; and the printed issues of the Board are over 1,300 millions of pages.

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